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RELIGIOUS AND MORAL ESSAYS.

THE GROUNDS OF CHRISTIAN CONFIDENCE INVESTIGATED AND VINDICATED.

MR. EDITOR,

NOT long since there appeared in your magazine a short essay on "*the assurance of hope.*" The author, supposing that it may be advantageous to serious christians, is willing to attempt to explain a little more fully *the nature of that assurance, knowledge, or certainty*, which a christian may possess that he is in a state of salvation. In doing this a particular regard will be had to the objections which infidels and other scoffers at religion bring forward against the doctrine contemplated.

It is affirmed that this is a subject which, from its very nature, does not admit of what may properly be called *assurance, knowledge* or *certainty:*—That a man may indeed be fully persuaded in his own mind that he shall be everlastingly happy, but that this may be only a fond conceit, a strong but delusive apprehension, in which he may be utterly deceived—In a word, that a man may *believe*, but cannot possibly *know*, that he shall enjoy the heavenly rest.

Now to show the absolute fallacy of these objections, and at the same time, to illustrate the subject before us, let it be carefully observed that there are *various kinds of evidence*, which, though essentially different in their nature, are all of them capable of producing *certainty*, in the mind to which they are properly and fully presented. We may mention as distinct the evidence of consciousness, the evidence of the memory, the evidence of our

external senses, mathematical evidence, logical evidence, historical evidence, philosophical evidence, and perhaps something, in a measure different from all, which may be denominated moral evidence.* Each of these kinds of evidence is applicable only to subjects of a certain description, and it is folly in the abstract to attempt to apply any one of the kinds to a subject, to which, from its nature, it can have no relation. It is, in like manner, most false and absurd, when a subject admits only of one of these kinds of evidence, to say that there can be no certainty or satisfaction in it, because it admits not of another kind. Have I any doubt whether I love some things and hate others? whether I choose some things and refuse others? It is impossible for me to doubt it. Yet certainty, in these cases, depends not on reasoning, but on consciousness. Is it a question in my mind, whether I ate and drank yesterday or not? I assuredly know that I did. Yet this knowledge is not derived from calculation or argument, but wholly from memory. Have I any uncertainty whether one object is white and another black, one hard and another soft? I doubt these facts no more than I doubt my existence. Yet it is not logic, but sight and feeling, which convince me of them. I am not able to prove these things to any one who may choose to deny them, nor even to assign any cause why I believe as I do, except that my senses inform me that the objects in question possess the qualities mentioned. Farther—Do I doubt whether there are such places as Paris and London, or such persons as Bonaparte and George the third, though I never saw either the places or persons referred to? No, I am as fully convinced of their existence as I am that the sun rose this morning. Yet I get this conviction, neither from consciousness, nor memory, nor my external senses, nor calculation, nor reasoning. It is derived wholly from testimony, the source of historical evidence. Once more—Do I doubt whether there is a wrong and a right in human actions? whether murder is a crime or gratitude a virtue? whether one system of action deserves reward and another punishment? I have as little doubt on these

* The author is aware, that in this specification of the various kinds of evidence, he differs a little from Beattie and other excellent writers on the subject; and he had some thoughts of assigning his reasons for the difference. But as it really consists more in terms than in ideas, and does not at all affect the points which he advocates, he concluded to wave it.

subjects as on any of the rest. Yet my assurance here arises from none of the sources that have been mentioned. Memory and consciousness may be concerned in my obtaining it; but still I could never have it if I were not a moral agent, or an accountable being—It arises from my possessing a faculty denominated conscience, or the moral sense. Some faint resemblance of this faculty is seen in mere animals, as they have also something that resembles reason and judgment. But there is no probability that mere animals are endowed either with reason or the moral faculty, in the same manner or measure as these powers are possessed by the human race.

All this has been said to render it palpable that we may have assurance and certainty on subjects to which logical and mathematical reasoning do not, and cannot apply, and which are equally removed from the observation of our external senses. The scoffer, therefore, triumphs without a victory, when he objects to the christian that his assurance of salvation is not capable of scientific demonstration, or satisfactory knowledge—He talks weakly as well as wickedly. The things I have mentioned are attended with as much certainty as any proposition in science, though the proof or evidence by which that certainty is produced is altogether of a different kind.

Let us now come directly to the point, and after specifying how the christian obtains the assurance of hope, show that it rests on a solid and satisfactory foundation. In making the attainment contemplated, the christian first satisfies himself of the truth of the sacred writings. He then examines those writings, and finds that they lay down certain marks or signs, discernible in the inward temper and exercises, and in the external conduct and character of a believer, by which a state of salvation is to be ascertained and determined. After this he searches and examines himself carefully and candidly, to see whether the marks and signs which, according to the scripture, designate a gracious state, are to be found in his own heart and life. At the same time he obeys the divine direction to ask the aids of the holy and unerring Spirit, to enlighten and guide him in this inquiry, and to lead him to a true and just conclusion. Having thus, by examining the scriptures ascertained the signatures of a gracious state, and by examining himself found that these signatures are in some good degree impressed on his mind and character; having withal

solemnly and fervently implored the divine guidance and assistance; having done this very often and with scrupulous and jealous caution; he at length comes to the result that, by the decision of the infallible word of God, he is in a state of salvation. This is the *ordinary way* in which christian assurance is obtained. And is not this whole process conducted on solid and rational principles? *The whole of it rests on the truth of scripture, compared with the state of the christian's mind and the tenor of his life.* The truth of scripture is established by various kinds of proof, which if examined will be found to consist of historical, philosophical and logical evidence, united with that of moral consciousness. The state of the christian's heart and character is ascertained by consciousness, connected with reasoning. The comparison which he makes of what the scripture specifies as marks of grace with the actual state of his heart and life, and the determination which he forms thereon that he is in a gracious state, is what logicians themselves denominate *reasoning*, that is a comparison of ideas, resulting in a judgment or conclusion.—In addition to this, he has ground to hope that it is reasoning assisted by "intelligence Supreme," whose aid has been sought and obtained by prayer, the method of his own appointment. The christian's conclusion, therefore, has no resemblance to a fond conceit —It is a conclusion of the most sober and solid kind, so that he is "ready to give to every one that asketh him, a reason of the hope that is in him with meekness and fear."

It is indeed true that in this important concern a man is both judge and party, and that this is a most weighty consideration, why he should use the greatest caution, care and impartiality. This we not only admit, but urge and inculcate, and it is fully realized by every sincere christian.—Nay it is this very circumstance which keeps numbers of the best and humblest christians in so much doubt and anxiety about their state. They are so fearful lest they should deceive themselves, so much in dread of the treachery of their hearts, that though the scripture evidence of their unfeigned piety strikes others with resistless force, and at times vanquishes all their own doubts and apprehensions, yet they are perpetually putting themselves to fresh trials, renewing the scrutiny, reviewing the investigation, and going over the whole process step by step. This in its proper measure, is right and commendable. But both believers and their enemies should

remember that the difficulty in regard to this subject is not peculiar to it. The same difficulty occurs in many of the concerns and transactions which are most important to a man in the present life. His interest and welfare depend on the right estimate which he makes of himself. Yet he does not suppose that in this matter it is impossible or impracticable for him to find any solid ground of reliance. He is only admonished to use great circumspection, to beware that he estimate himself rather below than above the truth, to prove himself often, and within a safe sphere; and thus he at length comes to know with assurance that he possesses certain qualifications on which his interest and happiness essentially depend. The christian who seeks the assurance of his gracious state acts in the same manner, but in some respects with far greater advantage. He has the sure word of life, and the unerring Spirit who dictated that word, to direct his inquiry and to assist his endeavours. If therefore he is humble, prayerful, patient and persevering, he may certainly come in the end to "know in whom he has believed."

What has now been said relates wholly to the ordinary method in which the christian obtains the assurance of hope. But there is also a method, as was observed in the former publication, which divines have usually denominated *extraordinary*; both because it is more seldom witnessed, and because there is necessary to it a more than ordinary measure of the divine influence. It is not, however, to be understood by this, that the Deity merely reveals the fact to the person concerned, that he is in a state of salvation, without accompanying it with evidence derived from the state and exercises of the mind. The assurance of friendship with God does not precede, but follow, and as it were arise out of, the views and exercises with which the believer at such a season is favoured. The assurance itself may, indeed, be of God; it may be the witness of his blessed Spirit in the soul; but still it is a witness "with the spirit" of the believer— It follows and is grounded upon those clear discoveries of the glory of God, and that high delight in him, of which the believer is then *conscious*. The soul, while it has these discoveries and is conscious of this divine delight, cannot doubt that it loves God supremely, and consequently is loved of him, and therefore it rejoices in the assured hope of dwelling with him for ever. In a word, the whole experience of the christian at such a time is

derived from the *extraordinary communications* of divine grace; and yet these communications are made in *a certain order*, so that the assurance of hope is *the result* of what goes before it; a result which the calmest and closest reasoning will approve as just and solid.

We see then that the appellation of enthusiasm, extravagance, or fond conceit, is applied without a shadow of justice to this doctrine of the extraordinary assurance of hope. Surely that infinite Spirit who can communicate most intimately, whenever he pleases, with the spirit of man, may so operate on the human soul, without impairing its freedom, as to draw forth all its energies in love to God, and may therefore inspire the assured hope of his favour as the certain and natural consequence. This indeed implies only a larger and higher measure of that same gracious influence which is given to all christians, to assist them in ascertaining their state. The latter differs not from the former in kind, so much as in degree. In its ordinary measure it enables the people of God *gradually* to gain the evidence of their adoption; in its extraordinary measure it gives this evidence *at once*, and delightfully constrains the soul to rest upon it. And that God should give this measure of his gracious influence on some extraordinary occasions, to qualify his people for arduous duties, to support them under peculiar trials, or to give them, at some other seasons, the special tokens of his love and favour, is neither incredible in itself nor contrary to his revealed will. On the other hand, to believe that such is the fact, seems consonant to the justest views that we have of the mercy and kindness of the blessed God, as well as to be strongly countenanced by several passages of the word of life. It is readily admitted that this doctrine may be abused. But this is equally true of other doctrines of the first importance, both in morals and religion. It is impossible to guard truth against the abuse of the rash and presumptuous, but we are not on that account to withhold its consolations from the humble and sincere. And let it be remembered by all, that humility is a peculiar characteristic of every christian whose "assurance of hope," is of the most genuine and unsuspicious kind.

MR. EDITOR,

A DISCOURSE of the reverend Dr. Smith, president of the college of New Jersey, on baptism, has been for some time in my hands; and I was not without expectation of finding in your last magazine some notice of it, either by way of stricture or recommendation. To me the perusal of it has afforded much pleasure and instruction; and I was particularly pleased, that a gentleman in his literary station, and of his well known talents in the arts of composition and eloquence, as well as in philosophical science, had turned his attention, for the benefit of the christian world, to a subject which admitted so little of the ornament of style, or the exertions of ingenious research. To christian society in general it is doubtless a subject of great importance; and a subject on which they stand much in need of proper information. "Many," to use his own words, "regard it merely as a pious custom, rendered venerable "by time and public opinion, which it would be reproachful to "neglect, but which would, otherwise, be of little consequence to "observe. Others conceive of it chiefly as a religious charm, to "which is attached some mysterious influence, they know not "what, on the happiness of the infant: neither the one nor the "other comprehending its true nature, nor feeling the proper "force of its obligations."

It is not my intention to present your readers with a *critical review* of this publication. I wish only to solicit their attentive and serious perusal of it; and to preclude any prejudice, which may arise in their minds, from the suggestions of some persons, more jealous than discerning, respecting some parts of the discourse, as not perfectly according with the received opinions of our church. This I have thought proper to do by requesting the insertion in your next magazine of a letter written by the doctor to a friend, in answer to one which contained some intimation of those suggestions.

Princeton, March 10th, 1808.

DEAR SIR,

BEFORE I received your letter, I learned that there were exceptions taken at an expression of St. Paul's in my sermon, because I had not added a dissertation to explain it in the technical language of some modern systems. System is good in its place, but in all discourses addressed to the public, the technical phraseology

of any art ought to be avoided as much as possible. Unfortunately, in divinity, men both in ancient and modern times, have been continually blending their philosophic systems with the simple rules and prescriptions of the gospel. But certainly in explaining the doctrine of *baptism* it was neither necessary nor proper, to write a treatise on *faith*, or on any other subject incidentally introduced, which ought always, in that case, to be supposed already understood, unless I meant to take new views of it, entirely different from received opinions.—An explanatory note I should have introduced, if I could have supposed that any person could have mistaken or misinterpreted a figurative, indeed, but plain and well known expression of the apostle.

When [in pages 7 and 19th at bot.] I say, that, under the dispensation of grace, *the righteousness of faith*,—of that *faith which unites us to Christ, and is the principle of a holy life*, is the ground of our *justification*, and our *title to eternal life*, I think I say no more than the apostle, when he declares that we are *justified by faith;* when he adds that, "Abraham received circumcision, a seal of *the righteousness which is by faith;*" and, in another place says, "the *promise* or *covenant*, was not to Abraham and his seed through the *law*, but through *the righteousness of faith.*" If I can comprehend the meaning of language, these expressions are either the same, or obviously to the same amount, with those which I have used. Why, then, not interpret them both by the same rule? —But does the apostle mean, or can I, with any reason or justice be supposed to mean, that faith contains, in its own nature, any *meritorious* title to salvation? Surely not more than *accepting* the favour of a benefactor is the *merit* on which it is bestowed; or than paying a pepper-corn to the king, is the *meritorious* purchase of the land for which this pepper-corn is an acknowledgment of subordination and dependence. Still it is the *condition* of the grant; and the grant is graciously made *on this condition*, which in reality means nothing but *acknowledgment*.

Let us examine, then, what is the proper import of *the righteousness of faith*.—Although we should admit that the *holiness*, or the *sincere obedience* of an imperfect creature, which we do not, possessed in itself any real *merit*, yet *faith* is not *holiness*, but only the *mean* or *instrument* of it. It is *the principle of a holy life;* [p. 19th,] and is, in this view, that condition of the covenant of grace which many calvinistic writers call a *condition of qualification*, pre-

paring and disposing the believer for the enjoyment of the ultimate blessing or promise of the gospel.—But faith has a further agency in our salvation by means of its object, which is Jesus Christ. The believer, convinced of his sinfulness by nature and by practice, and of his utter impotence to do aught that can avail for his own salvation, and persuaded, at the same time, of the promise and the grace of God through Jesus Christ, and of the fulness and perfection of the atonement of the Saviour, is led, from these united views, to embrace *the righteousness of Christ*, as the foundation of his hope for eternal life.—By an easy and natural figure, therefore, familiarly employed by the apostle Paul, and intelligible to every reader who is not biased by some prejudice, *the righteousness of faith*, is *the righteousness embraced by faith*; that is, *the righteousness of Christ*, the object of faith, and the *meritorious purchase* of our salvation, *imputed* to the believer according to the gracious constitution of the new covenant.—*The righteousness of faith*, then, may be regarded in a double view; first, as *the righteousness of Christ*, embraced by faith, and constituting a condition of *vicarious merit*, answering the full claims of the law, and the justice of God;—and secondly, as that *righteousness* or *holiness* produced in the heart of a believer by the influence of faith, constituting what divines have called a *condition of qualification* in the covenant of grace; or forming that temper and habit of soul which alone can enable him to enjoy the ultimate blessing of the covenant, life and immortality in the heavens.—In these sentiments I think you will discover a perfect coincidence with the system and the language of the apostle.

They find difficulty, in the next place, in comprehending my meaning in the following proposition, [note p. 32.]—*that the original guilt of baptized infants dying in infancy, is so covered by the blood of the atonement that its condemning power is destroyed by the grace of the new covenant.*—I cannot precisely comprehend where the difficulty lies. They will surely allow believers in Christ to be absolved from guilt both original and actual, yet they are subjected both to pain and death. But I cannot, my dear sir, discern any thing in what I have said which should have given rise to their inferences. I expressly assert the corruption of human nature, and declare that I do not go so far as Origen and some others of the fathers, who suppose that baptism cleanses the infant from its ori-

ginal pollution. No where do I suggest that "infants are exempted from the proper consequences of the fall, sufferings and death." But these do not contradict the principle, that, to children dying in infancy, the curse denounced upon the transgression of Adam, as it implies eternal death, is removed, and the *guilt* of that sin is *expiated*, and its *condemning power destroyed*, by the grace of the new covenant, and the efficacy of the atonement. Besides the example which I have already given, this principle, and its consistency with the fact that infants are seen to suffer the natural consequences of the fall, may be illustrated by a very obvious analogy taken from the state of real believers. The vices and follies of their early life may often have implanted diseases in their constitution, or exposed themselves and their families to disgrace, from which they will never be delivered in this world, notwithstanding those follies and vices may have found forgiveness with Almighty God, and their guilt have been covered by the blood of the atonement.—I add, the salvation of these infants does not depend on their *innocence*, nor on their freedom from the *taint* of original sin, but, as I express it [p. 33 at bot.] on the mercy of God *in Christ*.

Suffer me to propose to you a short theory on this subject which you may embrace, reject, or modify, as you think proper. —By our derivation from Adam, and our union with him in the covenant which he violated, we suffer all the evils which he brought upon himself by his transgression,—we suffer a corruption of nature,—we are subjected to innumerable miseries,—and at length to death.—But, immediately after the fall, the *promise of the seed of the woman*, and the introduction of a new covenant, placed the whole race under a dispensation of grace, in which, though frail, corrupted, and mortal, they might obtain eternal life, through *the righteousness of Christ*, and *sanctification of the Spirit*.

If the broken covenant had had its full operation according to the denunciation, *in the day thou eatest thereof thou shalt surely die*, would not man have instantly perished, and thus the entire race have been cut off in its source? or, if Adam had been suffered to propagate a posterity, would they not, being totally depraved, and abandoned to absolute despair, have been filled with the malignity of devils? living in the midst of a savage wilderness into which one improvement never could have entered, would they not have been victims of one another? Would not their children have perished by the miseries of their situation, and by the mutual fury of their

parents? Indeed, I cannot conceive how a race could have exitsed to people the earth. And I am aware of the absurdities of the suppositions I have been obliged to make. The existence of the human race, therefore, is a proof that they exist under a dispensation of grace. And the new covenant established in Christ, and mercifully proposed to the sinful posterity of Adam, places them in a new state of trial, in which eternal life, as has been said, is again attainable through the merits of the Redeemer, and the aids of his Spirit; and in which the afflictions of the world, the natural consequences of the fall, instead of being the effects of an exterminating justice, are converted into a salutary discipline.—The efficacy of the atonement, then, has so far suspended the curse of the broken law, and destroyed the condemning power of the first sin which would, otherwise, have brought instant and irremediable destruction on the race, that man is spared, and put on a new probation under the providence and Spirit of Jesus Christ, to whom all power is committed for accomplishing the plan of his mercy, and *who is head over all things to the church.* Under this trial penitent sinners who are united by a living faith to the second Adam, regain their lost immortality through his righteousness, and with it the perfect holiness and happiness of their nature. Those on the other hand, who nourish their original depravity into actual sin, and finally reject the Saviour, are condemned to eternal pains, aggravated by the guilt of despising the mercy of Heaven, and *counting the blood of the covenant, wherewith they were sanctified,* or set apart to God by the new covenant symbolized in baptism, *an unholy thing.*

What, then, is the effect of this new covenant, and this new probation, on the state of infants dying in infancy?—Being born not under the old covenant, but under the dispensation of grace, and the protection of the covenant established in Christ, but dying before they can cast themselves out of it, or reject its proffered mercy, by any actual transgressions, they receive the benefit of its gracious provisions,—provisions sealed and confirmed to the baptised in that ordinance which receives them as members of the christian church, which is the body of Christ.—The atonement *covers,* or expiates their original guilt, as it expiates, or covers both the original and actual guilt of a true believer in Christ.—

This, surely, does not imply, either in the one, or in the other, that he is entirely *preserved* from the natural or proper consequences of the fall, but only that he is *redeemed* from them. The infant, polluted by its relation to the first Adam, is purified and sanctified by the virtue of the second:—mortal through the first, it shall, through the second, be raised from the dead at the resurrection at the last day;—liable to eternal death by its union with the first, it is, by its union with the second, made partaker of eternal life.

Perhaps it may be thought that there is some novelty, though I hope not a dangerous one, in this manner of stating the subject. There may, indeed, be an unwarrantable boldness in attempting to explain too particularly the manner of the divine operations towards mankind. But whatever decision you may pronounce upon the theory, in these great essential points of practical truth we agree, the corruption of human nature, and salvation by the free grace of God, through the righteousness of Jesus Christ.

MISCELLANY ORIGINAL AND SELECTED.

FOR THE EVANGELICAL INTELLIGENCER.

A letter from Mr. Biss, whose name appeared under our obituary of last month, to his wife, written at a time when he was doubtful whether he should ever see her again.

My very dear Wife,

As the idea that I shall not remain in this earthly tabernacle long, has occupied my mind more or less, ever since the Lord was pleased first to afflict me with this my present disorder, and as he has seen fit to do it at a time when we are absent from each other, and cannot easily come together, (which makes the affliction seem much more trying,) I have thought it may be good and satisfactory to you, as well as that it is my duty, to write a few lines for your perusal after my decease, if the Lord should not be pleased to permit us to see each other again in the flesh, as I hope, and pray, and trust that he will.

The first thing I would endeavour to press upon your mind is, that you do not permit this dispensation of divine providence, to

depress you in such a manner as to make you murmur, or repine; for you may be sure, my dear Hannah, that whatever the Lord does, is right, and well done. If it had been right that I should have lived any longer, he would have restored me. If he had had any thing for me to do in his vineyard, he would have spared me to do it; but since it has pleased him to spare me no longer, it is evident that he had nothing more for me to do. Had it been his will to have permitted me to go to Dinagepore, and Sadamahl, to publish his glorious gospel there, it would have afforded me much pleasure; but as it was not, I trust it is my desire to say, "not my will but thine be done O Lord," and I trust my dear love, that you will be enabled to say the same. I had a hope of enjoying your company in the pursuit of my labours in promoting the cause of Jesus in this country, for many years to come; but the Lord has seen fit to disappoint me, and no doubt for wise ends. Do not, my dear, sorrow as one entirely without hope; for I trust we shall meet in heaven, when the painful work of parting will be known no more. May the God of Jacob support your mind under this trying dispensation, and enable you to bear all with calmness, patience, and resignation to his divine will. I feel much satisfied that I am not about to leave you in the midst of the ungodly, but among those who will take care of, and be kind to you, and the dear children. Besides, what gives me the greatest comfort is, that I shall leave you in the hands of a covenant keeping God, who has promised to be a father to the fatherless, and a husband to the widow. May you at all times be enabled to put your *whole* trust and confidence in him, and rest satisfied, that he will never leave nor forsake you. He will, my dear love, be your God and your guide, even unto death. Trust in him, give yourself up entirely into his hands; live near to him, by meditation and prayer, and you will enjoy much of his presence here, and be fitted to enjoy him to the full, in the upper and better world, where I trust we shall spend an eternity together, in praising and glorifying him, who has loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to whom be glory for ever. Amen.

Secondly: I would wish to impress upon your mind the importance of being useful in the mission. This may be done in many ways. I might exhort you to endeavour to live peaceably with all with whom you are connected; but this my dear Hannah,

is your disposition, I am fully persuaded. However there are two ways which I would mention, in which I think you may be peculiarly useful, as you stand connected with this mission. The first is, in endeavouring, if possible, to learn to read and speak the Bengalee language well, that you may in your intercourse with the females (that are either converted, or unconverted,) be able to speak a word in season for your dear Saviour, who has done so much for you. In this way you know not how useful you may be. If you are capable of reading and speaking the language well, you will be able to speak a word of comfort to those who may have believed, and who are weak and ready to faint; and likewise to give a word of exhortation to those whose minds are darkened, and who are under the power and influence of the god of this world. My dear, if you should (in this way) be the means of bringing only one poor heathen to the knowledge of the truth as it is in Jesus, it will be of greater importance than if you had effected the temporal salvation of the whole world. I hope therefore that you will attend to this as much as possible.

The second way in which you may be peculiarly useful to this mission is, by affording all the help you possibly can to the family, which I know you will be always ready to do. The family is very large, and consequently there is much to be done. You must take your part. I am persuaded that you have many things which will keep you from doing as you otherwise would; but if you do all that is in your power, that is all that can, or that will be desired. Never think that any thing you can or may do is too much. You know it is not for any particular individual that you labour, but for the general good. Indeed it will be for nothing less (though in an indirect way) than to promote the cause of your glorious Redeemer, and you know that it is impossible to do too much for him. He has done great things for you, whereof you have abundant reason to be glad. He came from heaven to earth for you! he who was King of kings, and Lord of lords, took upon him the form of a servant for you! he whom angels adored, and acknowledged to be the Holy Lord God, was a man of sorrows and acquainted with grief, was buffeted and spit on for you! he who lived and reigned in glory, bled and died for you!! therefore you cannot do too much for him.

Thirdly: I would address a few words to you, my dear Hannah, about our dear offspring. We have been the instruments of bring-

ing our dear children into a world of sin and sorrow, where they are exposed to ten thousand dangers and evils on every side, and where every precaution is highly necessary, to fortify their tender minds against their influence. It is true no human power is sufficient of itself to save them from those evils. For this, nothing short of a divine power will do: but then much also (if I am taken from you, as it would if I were to remain with you,) will depend on the manner in which you treat them. It is very easy to bend a twig while it is young, so as to direct it where you please; but if it be left until it become a large tree, it will be very hard to bend it then. My dear Hannah, you know how to apply this language, without my saying any more. I hope you will be peculiarly careful and not indulge them too much. I do not say that you will do this, but a caution is often necessary to the most prudent. Do not, my dear love, let your feeling for them overcome you so as to make you overlook things in them which, if not kept in due order, may prove not only a little injurious to them, but which may ultimately prove the means of their eternal ruin. There are many I am persuaded, who (through what they think to be love for their children, but which is in reality nothing but a foolish fondness for them) overlook those things in them which are exceedingly injurious to them, (though they may be afterwards converted) all their days. I know this has been the case hitherto as it respects myself, and I have reason to fear it will continue to be so, if I live fifty years longer. Every parent supposes his own child, or children, to be most free from blemishes; but this is not always true. All children are alike children of Adam, born in sin and shapen in iniquity, and consequently all alike children of wrath; therefore they are all prone to sin, and need much care, particularly in their infant days. My dear, I do not wish you by any means to treat your children with severity, for I think mildness operates much the best, in nine instances out of ten; but then, I hope you will take care to have your eyes open to see their faults, and deal with them accordingly. Never let them sway you; but always act towards them so as they may know that you will not give way to them, nor permit them to do any thing that will be for their hurt. Endeavour while they are young, to make them well acquainted with the word of God; and use every means

to insinuate into their tender minds its blessed truths. Try to convince them of the depraved state of their hearts, and that there is no remedy for them but in Christ. Show them the importance of true religion, the necessity of a change of heart, and that this change can be effected only by the Holy Spirit. Point out to them the nature, necessity and importance of attending to private prayer, and hearing the gospel preached; and to be in a particular manner concerned about being useful to their fellow creatures. Endeavour to enlarge their minds by reading to them those books which are much calculated for that purpose, and above all be fervent at the throne of grace for a divine blessing on them, and on your endeavours, for without this, all will be in vain. These few hints my dear wife, I mention in the tenderest manner, and I am persuaded you will receive them as they are meant. I hope that nothing but the welfare, the eternal welfare of our dear offspring, induced me thus to write you. May the Lord assist you in the performance of so arduous a task, as that of training up children in a proper manner, and may you see that the Lord has blessed the means used, by calling them out of darkness, and fitting them to serve and glorify him all their days.

I have now only to desire, that if the Lord should see fit to separate us, and particularly before we are permitted to see each other in the flesh, that you will let those remarks which I have made, have just as much weight on your mind as they ought to have, and no more; and to wish you my dear wife, and my dear children, the blessing of the God of Abraham, of Isaac, and of Jacob, to rest upon you in this world, and to grant, through the all atoning blood and righteousness of our once crucified but now risen and exalted Saviour, we may all meet at last in the realms of bliss and glory, where we shall be called to part no more. And now my dear wife, I commend you to God and to the word of his grace, that is able to keep you from falling, and subscribe myself, your very affectionate, afflicted husband,

JOHN BISS.

Mission-house,
Serampore, June 19th, 1806.

"A DYING GOD."

MR. EDITOR,

FREQUENTLY in christian conversation I have heard those passages in the composures of Dr. Watts, complained of, which describe God as dying. Such, for example, as the following:

"Well might the sun in darkness hide,
And shut his glories in,
When *GOD, the mighty Maker, died*
For man, the creature's sin."

"Behold a GOD descends and *dies*."

"Was ever rebel courted so,
With groans of an *expiring God*."

The difficulty arises, not from any doubts relative to the proper divinity of Christ, but the terms are censured as harsh and inconsistent; for, it is urged, the *Godhead* is necessarily *immortal*. To myself, I acknowledge, such expressions are pleasing. I view them as harmonizing with the sublime mystery of godliness, and adapted to excite wonder and praise. Your inserting in the Intelligencer a short passage from Dr. Owen, on the person of Christ, which refers directly to the subject, will, I trust, render an important service to the minds of many of your conscientious readers. I am, sir, respectfully yours. H.

Concerning the communion of the natures in this personal union, three things are to be observed, which the scripture, reason, and the ancient church do all concur in.

1. *Each nature* doth preserve its own natural, essential properties entirely unto, and in itself; without *mixture*, without composition or confusion, without such a *real communication* of the one into the other, so as that the one should become the subject of the properties of the other. The Deity in the abstract is not made the Humanity; nor, on the contrary, the divine nature is not made temporary, finite, limited, subject to passion or alteration by this union; nor is the human nature rendered immense, infinite, omnipotent. Unless this be granted, there will not be two natures in Christ, a divine and a human; nor indeed either of them, but somewhat else, composed of both.

2. *Each nature operates in him according unto its essential properties.* The divine nature knows all things, upholds all things, rules all things, acts by its presence every where; the human nature was born, yielded obedience, died and rose again. But it is the same person, the same Christ that acts all these things, the one nature being his no less than the other. Wherefore,

3. *The perfect complete work of Christ in every act of his mediatory office, in all that he did as the King, Priest and Prophet of the Church, in all that he did or suffered, in all that he continueth to do for us,* in or by virtue of which nature soever it be done or wrought, is not to be considered as the act of this or that nature in him alone, but it is the act and work of the whole person, of him that is both God and man in one person. And this gives occasion unto that *variety of enunciations* which is used in scripture concerning him.

1. Some things are spoken of the person of Christ, wherein the enunciation is verified with respect to *one nature* only. As *the Word was with God, and the Word was God,* John i. 1. *Before Abraham was I am,* John viii. 58. *Upholding all things by the word of his power,* Heb. i. 3. These things are all spoken of the person of Christ, but belong unto it on account of his divine nature. So is it said of him, *To us is a child born, to us a son is given,* Isa. ix. 6. *A man of sorrows and acquainted with grief,* Isa. liii. 3. They are spoken of the person of Christ, but are verified in his human nature only, and the person on the account thereof.

2. Sometimes that is spoken of the person which belongs not distinctly and originally unto either nature, but doth belong unto him on the account of their union in him, which are the most direct enunciations concerning the person of Christ. So is he said to be *the Head, the King, Priest and Prophet of the church;* all which offices he bears, and performs the acts of them, not on the singular account of this or that nature, but of the *hypostatical union* of them both.

3. Sometimes his person being denominated from one nature, the properties and acts of the other are assigned unto it. So they *crucified the Lord of glory.* He is the Lord of glory on the account of his divine nature only; thence is his person denominated, when he is said to be crucified, which was in the human nature only. *So God purchased his church with his own blood,* Acts xx. 28. The denomination of the person is from the divine nature only; he is

God; but the act ascribed unto it, or what he did by his own blood, was of the human nature only. But the purchase that was made thereby, was the work of the person, as both God and man. So on the other side; *The Son of man who is in heaven*, Job. iii. 13. The denomination of the person is from the human nature only; *the Son of man*. That ascribed unto it was with respect unto the divine nature only; *who is in heaven*.

4. Sometimes the person being denominated from one nature, that is ascribed unto it which is common unto both; or else being denominated from both, that which is proper unto one only is ascribed unto him. See Rom. ix. 4. Mat. xxii. 42.

PROOFS OF THE EXISTENCE OF A DEVIL, INDEPENDENT OF THOSE WHICH DIVINE REVELATION SUPPLIES.

The *temptations* and suggestions of Satan, yea, and oft his external contrived snares, are such as frequently give men a palpable discovery of his agency, that there is indeed some evil spirit that doth all this to the hurt of souls. Were there no such tempter it were scarce credible that such horrid inhuman villanies should ever be perpetrated by a rational nature, as histories credibly report, and as in this age our eyes have seen. That men should ever, even against their own apparent interest, be carried on obstinately to the last, in a wilful course of such sins as seem to have little or nothing to invite men to them, but a delight in doing hurt and mischief in the world. Whence is it that some men feel such violent importunate suggestions to evil in their minds, that they have no rest from them, but which way soever they go, they are haunted with them till they have committed it, and then haunted as much to hang themselves in desperation. Whence is it that all opportunities are so strangely fitted to a sinner's turn, to accommodate him in his desires and designs? and that such wonderful successive trains of impediments are set in the way of almost any man that intendeth any great good work in the world? I have among men of my own acquaintance observed such admirable frustrations of many designed excellent works, by such strange unexpected means, and such variety of them, and so powerfully carried on, as hath of itself convinced me, that there is a most vehement invisible malice permitted by God to resist mankind, and to militate against all good in the world. Let a man have any *evil* design, and he may carry it on usually with less resistance.

Let him have any work of the greatest *natural importance* which tendeth to no great benefit to mankind, and he may go on with it without any extraordinary impedition: but let him have any great design for *common good*, in things that tend to destroying sin, to heal divisions, to revive charity, to increase virtue, to save mens' souls, yea or to the public common felicity, and his impediments shall be so multifarious, so far fetcht, so subtle, incessant, and in despite of all his care and resolution, usually so successful, that he shall seem to himself to be like a man that is held fast hand and foot, while he seeth no one touch him! or that seeth an hundred blocks brought and cast before him in his way, while he seeth no one do it. Yea, and usually the greatest attempts to do good shall turn to the clean contrary, even to destroy the good which was intended, and drive it much further off. How many countries, cities, churches, families, who have set themselves upon some great reformation, have at first seen no difficulties almost in their way? And when they have attempted it, they have been like a man that is wrestling with a spirit? Though he see not what it is that holdeth him, when he hath long sweat, and chafed, and tired himself, he is fain to give over; yea, leave behind him some odious scandal, or terrible example, to frighten all others from ever medling with the like again. I have known that done which men call a miracle, a sudden deliverance in an hour, from the most strange and terrible disease, while by fasting and prayer men were present begging the deliverance: and presently the devil hath drawn the persons in such a scandalous sin, that God had none of the honour of the deliverance, nor could any for shame make mention of it, but it turned to the greater dishonour of piety and prayer, though the wonder was past doubt. I have known men wonderfully enlightened and delivered from courses of error and schism, and being men of extraordinary worth and parts, have been very like to have proved the recovery of abundance more: and they have been so irresistibly carried into some particular errors on the contrary extreme, that all the hopes of their doing good hath turned to the hardening of others in their schism, while they saw those errors, and judged accordingly of all the reasons of their change. But especially to hinder the successes of godly magistrates, and ministers, in their reformings, and their writings for the winning of souls, it were endles to show, the strange unexpected difficulties which occur, and lamentably frustrate the most laudable attempts. Nay, I have known divers men that have had

resolute designs, but to build an alms-house, or a school-house, or to settle some public charitable work, that when all things seemed ready, and no difficulty appeared, have been hindered in despite of the best of their endeavours, all their days, or many years: yea men that purposed but to put it in their wills, to do some considerable work of charity, have been so delayed, hindered and disappointed, that they were never able to effect their ends. By all which it is very perceivable to an observing mind, that there is a working invisible enemy still seeking to destroy all godliness, and to hinder men's salvation.

Perhaps you will say, that "if this be so, you make the devil "to be stronger than God, and to be the governor of the world, "or to be more in hatred to goodness, than God is in love with it."

I answer, no: but it appeareth that his enmity to it is implacable, and that he militateth against God and man's felicity, and that sin hath so far brought this lower world under God's displeasure, that he hath in a *great measure* forsaken it, and left it to the will of Satan: yet hath he his holy seed and kingdom here, and the purposes of his grace shall never be frustrated, nor the gates of hell prevail against his church: and if he may forsake *hell totally* as to his *felicitating presence*, he may also penally *forsake earth* as to the greater number, whilst for aught we know, he may have thousands of orbs of better inhabitants which have not so forfeited his love, and are not forsaken by him. Mr. Baxter.

The inquiry of "a Foe to Defamation," in your last number, immediately brought to my recollection that I had somewhere seen "an apology for Mary Magdalene," which had left a favourable impression of her upon my mind; but I could not recollect in what publication it was made. I have since found it in the Evangelical Magazine, for October 1798; and now send it, not only for the satisfaction of your correspondent, but to remove (so far as this shall be sufficient to remove it) a stigma which appears to me to have been unjustly fixed.

A FRIEND TO INJURED INNOCENCE.

AN APOLOGY FOR MARY MAGDALENE.

De mortuis nil nisi verum.

In this *Age of Apologies*, it is more than probable that some readers may be almost startled at the very title of the present

paper. They will not, however, it is hoped, suspect that the Evangelical Magazine should be the channel of conveying to the public eye an apology for any kind of vice; and far be it from the writer of this essay to attempt to soften down the deformed features of sin in any degree. Let sin always be represented in its own haggard forms; and let the children of men always be told, and let them bear in mind, that "whoremongers and adulterers God will judge."* "Be not deceived; neither fornicators, nor adulterers, nor effeminate, shall inherit the kingdom of God."†

An apology for Mary Magdalene may sound somewhat strange in the ears of such pious readers of the Bible, as may have been in the habit of forming a very unfavourable idea of her character and way of life before her conversion. It is not an encomium of her attachment to the gospel of Christ, after she became his faithful and zealous disciple, that is now aimed at: this would be quite unnecessary; but it is a vindication of her moral character, even *before* her conversion, that is at present attempted.

An *infidel without a Bible*, in a late publication, has styled Mary Magdalene, "a woman of a large acquaintance;" and has impudently insinuated, that, even *after* her profession of the gospel, she was still "upon the stroll." Writers *without a bible*, when they undertake to write against it, may say any thing: but even the friends of revelation have been accustomed to hear Mary Magdalene's name connected with the names of the chiefest sinners; such as Manasseh and Saul, before their conversion. We have heard of a receptacle, humanely intended for the reformation of the unhappiest of human beings, bearing her name, as if in a protestant, as well as in a popish country, she was considered as the patroness and *tutelar saint* of prostitutes!

But where are the proofs that Mary Magdalene was ever, in any part of her life, such a character as she is generally *supposed* to have been? And without proofs, why is it that such an unfavourable idea respecting her is so *generally* entertained? The writer says, *so generally;* for, let it be known, that such an idea is *not universally* adopted. It is rejected by those who have taken the pains of consulting the only authentic account we have of her—the Evangelical History. Tremble not, gentle reader, if it should be said, that nothing unfavourable to the moral character of this woman is mentioned, either directly or indirectly, in any part of *her own* history, as recorded by either of the four Evangelists.

* Heb. xiii. 4. † Cor. vi. 9, 10.

It is the design of this essay to vindicate the *injured* character of Mary Magdalene; and the arguments shall be derived from the only sources of information respecting her—the sacred Scriptures themselves, and the circumstances connected with her history, as recorded by the Evangelists.

If there were nothing more to be said upon the present subject, than that the scriptures do not assert, either directly or indirectly, that Mary Magdalene was a woman of ill-fame, as the phrase is generally understood, it were sufficient, one would think, to vindicate her character from the positive charge; and no danger of contradiction is risked, when we say, there is not a sentence to be met with, in any part of the scriptures, which asserts any such thing.

We do read of "Mary, called Magdalene, out of whom went seven devils."* This has been supposed to be a *proverbial expression*, to signify that she was a person of a *very bad character*, whom Jesus *reclaimed*, agreeable to the Jewish style; but as so much is spoken of *dispossessions*, in the proper sense of the word, by Luke, it is most natural to suppose *this* to be referred to here.† That she had been a demoniac, was her great affliction and unhappiness. No good can be attributed to *evil spirits*, nor to the poor creature who had been possessed by them, *on that account*; but it is apprehended, that the common idea of her character cannot be derived from the circumstance of her having had seven devils: for, if so, what shall we say of many others, who had been possessed by devils? What shall we say of "certain *women*, which had been healed of evil spirits," as is mentioned in connexion with Mary Magdalene herself, Luke viii. 2, 3. What shall we say of the man possessed by a "legion of devils?"‡ And if one question more may be asked, what shall we say of the "herd of many swine," concerning which we read, that "the devils went out of the man, and entered into the swine?"§ We do not speak of the *morality* or *immorality* of the brute creation.

These possessions were, it is most likely, supernatural afflictions, which peculiarly prevailed about that time, for the purpose of demonstrating the superior power of Christ, who cast them out with a word. It is probable these possessions were rather afflictions than descriptions of characters; for "evil spirits and infirmities" are classed together in the account of Mary Magdalene, and

* Luke viii. 2. Mark xvi. 9.
† See Doddridge on Luke viii. 2. *note.*
‡ Luke viii. 30.
§ Chap. viii. 32, 33.

the other women already referred to: and thus, in our own times, insanity may be the affliction of the best as well as of the worst characters. In this respect, "there is one event to the righteous and to the wicked."*

There are some other circumstances not to be omitted on this subject, as they may have a degree of weight, as points of collateral evidence.

From the appellative name, and the rank in life, ascribed by the Evangelists to Mary Magdalene, it is very unlikely that her character was such as is generally supposed. Mary was her proper name, and Magdalene was descriptive of the place of her birth, or, more probably, of her residence. We are informed by the Evangelist Matthew, (xv. 39.) that Christ "came unto the coasts of Magdala," which was a town in Galilee, beyond Jordan. It is probable that she had the appellative name of Magdalene from this place, as it has been observed the original might as well be rendered Mary *the Magdalene*, or *Mary of Magdala*.† In Luke xxiv. 10, in the original, the order of the words is reversed ἡ Μαγδαληνὴ Μαρία, that is, *the Magdalene Mary;* and while this appellation was intended to distinguish her from other *Marys*, mentioned in the Evangelical History, it may also intimate the rank in life which she sustained, as a person of considerable note and influence; for she is mentioned in connexion, and, in point of order, even before "certain other women" of respectability in worldly circumstances; such as "Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which," it is expressly said, "ministered unto Christ of their substance."

It is not insinuated here, that persons in more respectable life are remarkable for the chastity of their characters. The situation of this woman is mentioned only as a circumstance which renders it, at least, improbable that she was *such a person* as is generally thought. If poverty be, not unfrequently, a plea which many unhappy wretches have for their immoral conduct, no such plea could be made in the present case, and therefore it is not probable that this Mary was such a character.

After what has been said, it may not be improper just to take notice of one or two circumstances more, which may be supposed to have given apparent reasons for the common idea of this woman's conduct before her conversion.

* Eccles. ix. 2. † See Doddridge on Luke viii. 2. *note.*

The learned Dr. Lightfoot, finding in some of the Talmudists' writings, that Mary Magdalene signified *Mary the plaiter of hair*, thought it applicable to her, she having been noted, in the days of her iniquity and infamy, for that *plaiting of hair*, which is opposed to *modest apparel*, 1 Tim. ii. 9. But, surely, (with all submission to our *English Talmudist*) the appellation of Magdalene is better accounted for from the circumstance of her coming from a place called Magdala, as the generality of their learned commentators have thought.*

Another circumstance which may have given rise to the common idea of this Mary's character, may be derived from the account of the "woman" *without a name*, "which had been a sinner," mentioned by Luke in his seventh chapter: but the circumstances of the histories render it improbable that it was Mary Magdalene. "Who this woman was (says Mr. Henry, on the place) that here testified so great an affection to Christ, doth not appear; it is commonly said to be Mary Magdalene, but I find no ground in scripture for it. She is described, chap. viii. 2. and Mark xv. 9. to be one out of whom Christ had cast seven devils; but that is not mentioned here, and therefore it is probable that it was not she." Dr. Hammond and Dr. Doddridge are of the same opinion. And the Bishop of Landaff, in his late "Apology for the Bible," (in answer to the *Infidel without a Bible* already referred to,) "in opposition to the insinuation that Mary Magdalene was a common woman, wishes it to be considered, whether there is any *scriptural authority* for that imputation."† In company with Henry, Hammond, Doddridge, and Watson, the writer of this humble essay thinks there is *no* scriptural authority for such an imputation.

From the Evangelical History, it appears, that Mary the Magdalene, was a woman out of whom there went seven devils; that she became a zealous disciple of Christ; she thought it no diminution of her rank to attend his personal ministry, with other honourable women. She ministered unto him of her substance, and thought it an honour to lay at his dear feet a part of what heaven had but lent her. She was present, with the two other *Marys*, at the crucifixion of her Lord, where the apostles (John excepted) had not courage to be seen. She went to pay him honours at his sepulchre, early on the first day of the week. She stood weeping

* Some orientalists have derived the name from a castle or tower, which the Hebrews called *magdal*, Gen. xi. 4. See Assembly's Annotations on Luke viii. 2. † Apology for the Bible, 4th edition, page 82.

at the sepulchre, when she found not her Lord. They who honour him, shall be honoured again by him in gracious return. She was honoured with the first sight of the risen Saviour: she was honoured with a condescending and gracious interview.*

If we wish to set forth the amazing riches of divine grace in the conversion of the greatest sinners, and the efficacy of the blood of Christ to wash away their guilty stains, we may say, as Christ himself has said, that "publicans and harlots have believed in him;"† but there is no occasion to place Mary Magdalene by name among such characters. We may say, that "the blood of Christ cleanseth from all sin," and refer to that catalogue of crimes and pardons mentioned in 1 Cor. vi. 9, 10, 11, but there is no occasion to mention Mary Magdalene. We may tell of the wonderful power of Christ over all the powers of hell, and then indeed we may properly refer to the case of Mary Magdalene and many others, who were once unhappy demoniacs, but that Christ cast out the evil spirits with a word. "Whatsoever things are *true*, whatsoever things are *just*, think on these things."‡

Whatever may be the opinion of the world respecting the character of Mary of Magdala, she is now beyond the reach and influence both of "evil report and good report." However she may be "robbed of her good name" on earth, she is now for ever happy in the kingdom of heaven. HANTONIENSIS.

☞ It is believed that our Intelligencer will fall into the hands of some of those meritorious citizens by whose exertions, under the auspices of Providence, the Magdalene Society has risen into existence. We beg of them to reflect, whether it is not due to the memory of the unblemished character of Magdalene that some other name be adopted. As the establishment, than which there can scarcely be a more useful one, is in its infancy, and as no bequests may yet have been made, that might require the retaining of the name for the preservation of property, the change, it is hoped, would produce no inconvenience. A society, whose professed aim is to make the impure chaste, cannot be desirous of representing the chaste as impure. Our country is sufficiently degraded by having received the name of *America* in violation of the rightful claim of its first discoverer. We trust the society will set an example to similar European institutions, which, if they will not imitate, they must admire.

* John xix. 25. xx. † Matth. xxi. 31, 32. ‡ Philip. iv. 8.

THE CASTS AND SHASTRAS OF THE HINDOOS, INCLUDING THEIR IDEAS OF A FUTURE STATE.

"Lo, the poor Indian, whose untutor'd mind
Sees God in clouds, or hears him in the wind;
. . . . . .
He asks no angel's wing, no seraph's fire." POPE.

WRITERS on the manners and character of eastern nations have generally described them as experiencing none of those changes, which in other empires of the earth are visible. Sir John Chardin says, "In the east they are constant in all things. The habits are at this day in the same manner as in preceding ages; so that one may reasonably believe, that, in that part of the world, the exterior form of things, as their manners and customs, are the same now as they were two thousand years ago."

Herodotus, who wrote more than four hundred years before the christian era, and Arrian, who flourished in its second century, have described the people of the east in terms which accurately characterize them at the present day. The latter, for example, respecting the Hindoos, has introduced into his history the following particulars: "Their bodies are slender in form, their diet principally vegetables; they are divided into casts and subordinate classes, and the same trade is perpetuated in a family from generation to generation. The men wear ear-rings, party-coloured shoes, and frequently veils which cover the head and shoulders. The lower orders have their faces smeared with colours, while the higher ranks have umbrellas borne over them. Two-handed swords are carried about, with bows whose strings are drawn by the foot."

The christian is consoled by the reflection, that in whatever other respects this uniformity of habit may remain, in reference to religion a revolution total and universal must ensue. Petumber, a converted native, was once discovered sitting alone and weeping. He was asked the cause of his tears. The good old man replied, "Joy overcomes me while I reflect, that, *there is an irrevocable decree, that the Lord Jesus will be manifested to Bengal.*" The kingdoms of this world must become the kingdoms of our Lord and of his Christ, for they are the great Mediator's unalienable heritage. Happy, happy men who shall live to hear

One song employ all nations; and all cry
Worthy the Lamb for he was slain for us.
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation taught the strain
Earth rolls the rapturous hosannah round.

A great mountain, which however has already begun to crumble into a plain, that lifts its head against the circulation of the gospel of Christ, is the institution of the casts. Of these there are four; the Brahmans, whom they say Bruhma produced from his mouth; the Khestrees, who fell from his arms; the Nyshyas, who issued from his loins, and the Soodras, who had their origin from his feet. Of these the only remaining ones are the Brahmans and the Soodras; the others having, for their neglect of works of ceremonial holiness, sunk into Soodras. The Brahmans are distributed into two grand divisions, the Gour and the Draveer; each of which is subdivided into five lesser. Few if any ideas of superiority are connected with these modes of classing. Some of the Brahmans are called Koolins, from Kool, a family or race. The tradition concerning them is, that a certain raja of Bengal formerly distinguished a few families of Brahmans by special marks of favour, in consequence of their extraordinary excellence of character. Many of these are greatly revered by the natives to the present day. Other Brahmans esteem it a great honour for a Koolin to marry into their family. This the Koolins convert into a source of profit. It is not uncommon for a Brahman of this description to marry into the family of a rich person, and in a few days forsake his wife for ever. A prodigious number of the prostitutes in Calcutta are daughters of Brahmans who have been married to Koolins and afterwards deserted by them.

Learning in India is valued only as a trade. It is laid down as a rule in the Shastras, that a gift to a Brahman is meritorious in proportion to his learning. For this reason those who are esteemed the wisest carry away the most valuable presents from ceremonies and feasts. Women in almost every instance are unable to read. The pride and jealousy of the Hindoos have formed and universally circulated the sentiment, that if a woman learn to read and write, she will certainly become a widow or fall into some

dismal calamity. Stories of the dreadful accidents of females who have been able to read, are circulated without number. The mass of knowledge and happiness in India, never, as in America and Europe, has been increased by the instructive effusions of a female pen.

The Soodras are numerously divided. If the Bydyas or medical tribe be not reckoned among them, the Kayesthas or writer cast will stand the highest. Of these there are seventy-two houses, who rank one above the other; the first four of which are esteemed the Koolins of the Kayesthas. The rest of the Soodras are divided according to their occupations. The distinction in a family is preserved for many generations. Different mechanics avoid eating with each other. If a carpenter marry the daughter of a weaver, or a weaver the daughter of a smith, the loss of cast is the consequence.

India contains vast numbers of religious devotees: the chief are the following:

The Bhiksoos, or religious mendicants. These can possess nothing; they are often called Dundees from their going about with a staff. Avoiding all external worship, they profess to have their minds meditating continually on Bruhma, the Supreme.

The Banaprusthas remain perpetually in woods.

The Brumacharees may visit an inhabited place, but are destined continually to wander.

The Gruhusthas or seculars, marry, hold possessions and fulfil the usual duties of life.

The Byraggees apply themselves to the worship of Vishnoo, as do the Sunyasees to that of Seeb. These are of the Soodras cast, and extremely numerous, as the Soodras are not less fond than the Brahmans themselves of living without labour and attracting the veneration of the crowd. These devotees commonly exceed all other Hindoos in craft and wickedness.*

* Besides these there are a sort of devotees who are called Fukeers. They reside near the Sunderbunds, a large tract of low timber land, infested with tigers and other rapacious animals, and from which Calcutta is supplied with wood. The cutters go to a Fukeer to buy an incantation, and though they often are torn to pieces will never work without one. When the incantation fails and a man is devoured, they very composedly cry, as the glutted monster retires, "Well, his time was come." One of

The proper office of the Brahmans is to study the sacred books, but as from thence they cannot draw subsistence, some perform the office of writers, and others buy and sell. Some are Gooroos, or teachers in villages, while others possess lands that have, by kings or rajahs, been given to their ancestors. The Brahmans claim presents at marriages and deaths, and beg without fear of disgrace. Should a Soodras refuse to contribute, he would be in danger of receiving a Brahman's curse, which next to the loss of cast is the greatest evil that could befal him. Let a Hindoo of whatever of the casts, eat, drink or smoke with a European, a total degradation follows. If he touch with a missionary the bread and the wine in the Lord's supper, his relatives desert and millions reject him for ever.

The Shastras of the Hindoos have laid the foundation of the mightiest fabric of superstition on earth. They are the last refuge of the gods. The term shastra properly signifies a law, and is derived from the verb sasun, to govern. It is however a general term by which all religious Hindoo writings are expressed. Of these the Vedas are the principal. The poor natives generally believe that they came from the mouth of Bruhma. Some of them say that the Vedas existed from everlasting. After Bruhma had presented them an Usoor of the name of Sunka found means to steal them, and swallowing them plunged himself into the sea. Vishnoo became incarnate in the shape of a fish to recover them. He effected the end of his incarnation, but not before one of the shastras was nearly dissolved. The god returning delivered them to the Moonies (a sort of genii or fairies) charging them to restore what had been destroyed and to illustrate what might be found obscure.

Sir William Jones observes that the writings of the Hindoos are so numerous that they always suggested to his mind the idea of infinity. Several of the most valuable in the esteem of the natives are translated, and from others selections are made that may

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the missionaries says, " In itinerating through the Sunderbunds in the year 1801, I ventured out of the boat one evening, ascended the bank and with a native brother visited the abode of one of these men. He was sitting on a tyger's skin, and, though his countenance did not indicate that he was a happy man, yet he pretended, that, *to him*, there was no danger. When reminded of the man who had inhabited the hut before him, and who was carried away by a furious tiger, he very composedly answered, it was because *his time was come*.

supply a tolerable idea of their general contents. The institutors of the Hindoo system have indeed recommended attention to the *meaning* of the sacred books, but they have inculcated with equal strenuousness and more success, attention to the name of the Rishee, or person by whom the text was first uttered, the deity to whom it is addressed, and also its rhyme or metre. The practice of modern priests is conformable to these instructions. To read or recite the words of the Shastras, either simply disjoining them or repeating them backwards or forwards, without regard to the sense which the terms convey is thought highly meritorious.

The subjects and uses of the prayers contained in their books differ more than the deities which are invoked, or the titles by which they are addressed. It may be sufficient to observe that Indru or the firmament, the sun, the moon, water, fire, air, and the earth, are the objects most frequently addressed. The following passages are literally translated from the Shastras.

"*Moon!* while thou art friendly may we with our kine and our horses be exempted from decrepitude; guard us as a father protects his offspring."

"*Fire!* make me, this day, wise by means of that wisdom, which the gods and the fathers worship: be this oblation propitious."

"Whoever makes an oblation to fire being unacquainted with the universal soul, acts in the same manner as one who throws live coals into ashes; while he who presents an oblation, possessing that knowledge, has made an offering in all worlds, in all beings, in all souls. As the tip of dry grass which is cast into the fire readily kindles, so are all the faults of that man consumed."

"Salutation unto thee, O *air!* Even thou art Brumha present to our apprehension. Thee I will call present Brumha; thee I will name the right one; thee I will pronounce the true one; preserve me, preserve the teacher, be propitious."

"Destroy, O sacred *grass*, my foes; exterminate my enemies; annihilate all those who hate me."

It has been and continues customary for heathen in every part of the globe to use "vain repetitions," such as our Lord forbids his disciples from imitating. A sage in the Rigvadu is represented as saying, "May my speech be founded in knowledge, and my mind be attentive to my utterance. Let me think the reality, let

me speak the truth. May it preserve me; may it preserve the teacher; may it preserve; the teacher may it preserve; the teacher may it preserve; may it preserve the teacher."

These sacred books are written in the Sungscrit, the ancient language of India. It is unlawful for any person to read them or hear them read, unless he be a Brahman. This sentiment impresses the minds of the Soodras with such ideas of a Brahman's holiness, that ridiculous as it may appear, it is not unusual to see a poor husbandman running perhaps a mile, to intreat his priest to consecrate a little water for him to drink, by introducing his foot into it.

The highest idea of future happiness a Hindoo indulges consists in attaining what they call Mooktee, a term, which properly signifies deliverance. By this they mean a being absorbed into Brumha the supreme, in such a manner as to lose all consciousness of separate being; as a drop of water is swallowed up in the ocean. This felicity can be obtained only by acquiring the Brumha-gyan, or the knowledge of Brumha. The first step towards obtaining this is to renounce the world with all its concerns, and then to fix the mind upon the character of Brumha. By a course of abstraction and meditation Brumha-gyan will be produced in the mind. After having worshipped the Debtas or gods, and lived a meritorious life, the native hopes to ascend to the heaven where some peculiar Debta resides, whether Vishnoo Seeb or Doorga; not indeed to remain there, but to enjoy as much happiness as his virtues may have merited, after which he receives another birth, in a state suited to his desert. Perhaps he may be born a rajah, perhaps a Brahman until after a succession of births, he become so blest as to be lost in Brumha.

Sin is considered of two kinds, that which can be destroyed by works, and that which can be removed only by suffering. Of the former class are all offences except ten; the principal of which are the killing of a Brahman, a woman, a child, and a cow. The works by which expiation is produced are not deeds of virtue, but such acts as repeating the name of Ram, bathing in the Ganges* and giving liberally to Brahmans. The other class of

* The cities in India are mostly erected on the banks of the Ganges, the river washes the sides of the houses from which the inhabitants descend by steps called ghauts. For twenty miles up the river from Calcutta

sins are removed by two sorts of sufferings, those endured in the future world, and those experienced in the present. The heaviest of all are felt in Nuruk or hell, whither, those guilty of attrocious crimes are sent by Jum the king of death. The poor erring native expects to remain in Nuruk only until his crimes are expiated, when he will be returned to the earth a serpent or a jackal, a musquitoe or a frog, in a degradation exactly proportioned to his former character. Those whose offences have been less heinous obtain a human birth, but are diseased; blind or lame, dumb or deformed. How horrid a creed for exterminating from the soul every emotion of tenderness.

Many sins are done away by sufferings in this life: such as laborious journeys to Benares, lying for several years on iron spikes, passing threads through the sides, or hooks, with which the person is swung round, through the integuments of the back, ascending a funeral pile and being burned with the body of a deceased husband, or walking thirty or forty feet over glowing coals of fire. Almost every degree of suffering is esteemed expiatory. For this reason when relatives are sick it is common to place them on the bank of the Ganges, or to desert the hut in which they lie. Reflect on the following extract from a missionary journal.

innumerable flights of these steps are erected, up and down which the inhabitants are seen perpetually moving, but especially at the hours of bathing, morning and evening. On the side of the river, thousands on thousands of men, women and children of all casts bathe and perform unnumbered ceremonies connected with ablutions. A stranger, looking on at these times, would imagine them a very devout race. Some with their eyes closed are meditating on the form of Shivu, their guardian deity; others with raised hands are worshipping the rising or setting sun; others are pouring out water to their deceased ancestors and repeating certain forms called *muntras*. A total inattention to every thing else is at the time visible in every countenance. Though both sexes bathe together, not the least tendency to indecent behaviour is ever seen. This, however, furnishes no proof that the Hindoos are a chaste people, on the contrary they are very lascivious. It is the mere influence of custom early received. It is true their ideas of delicacy are very different from those of Europeans and Americans. To see a white man and woman walk arm in arm, overwhelms the Bengalees with astonishment: yet for native females to bathe amid crowds of the contrary sex, appears to them not in the least degree indelicate or improper.

"January 21, 1804. About ten o'clock at night, I was shocked at the sight of a poor sick man becoming the victim of superstition and false shastras. Hearing the groans of a person on shore near my boats, seemingly in great distress, I sent some men to inquire what was the matter with him, who informed me he had the bloody-flux. His friends despairing of a cure had brought him to this spot. On being informed of it, I was going to give him some castor-oil, but while preparing the medicine, we saw a pack of dogs and jackals dragging and voraciously devouring some thing near the little hut where this poor man lay. I immediately sent people to see what it was, who returned with the melancholy news, that the man was actually killed and partly devoured by these animals: before twelve o'clock the body was completely eaten up. My heart ached exceedingly at this shocking sight, and I felt very much for the poor unenlightened Hindoos."

Reader, art thou a believer in Jesus? O be thankful thou art not an ignorant Indian. Be affected with the situation of the heathen world. Employ thy prayers and give of thy property for the spread of evangelical truth among them. Connect thyself and thy zealous exertions with missionary institutions, and remain a stranger to inactivity,

"'Till Christ has all the nations blest,
That see the light or feel the sun."

Princeton, March 16, 1808.

MR. FARRAND,

I SEND you for insertion in the Evangelical Intelligencer, the following remarkable account of Dr. Waddell. Such a man ought to live in the memories of all, especially those of the presbyterian church, of which he, for several years, was a minister. Although he is now dead, his name ought to be drawn from that obscurity in which his retired habits and situation have, in some measure, involved it. It have been a subject of regret to those who were honoured with an acquaintance with him, that he should have lived and died in such a sequestration from the knowledge and esteem of the world. The following letter, written indeed with ardour, has not extolled his merits too highly. It is extracted from a small publication that appeared in Virginia, entitled "The British Spy."

Richmond, October 10th.

I have been, my dear S....., on an excursion through the counties that lie along the eastern side of the Blue Ridge. A general description of that country and its inhabitants may form the subject of a future letter. For the present I shall entertain you with an account of a most singular and interesting adventure, which I met with in the course of the tour.

It was one Sunday, as I travelled through the county of Orange, that my eye was caught by a cluster of horses, tied near an old ruinous wooden house in the forest, not far from the road side. Having frequently seen such objects before, in travelling through these states, I had no difficulty in understanding that this was a place of religious worship. Devotion alone should have stopped me, to join in the duties of the congregation; but I must confess that curiosity to hear the preacher of such a wilderness was not the least of my motives. On entering, I was struck with his preternatural appearance. He was a tall and very spare old man; his head, which was covered with a white linen cap, his shrivelled hands, and his voice, were all shaking under the influence of a palsy, and a few moments ascertained to me that he was perfectly blind. The first emotions that touched my breast were those of mingled pity and veneration. But, Oh! how soon were all my feelings changed! The lips of Plato were never more worthy of a prognostic swarm of bees, than were the lips of this holy man! It was a day of the administration of the sacrament, and his subject, of course, was the passion of our Saviour. I had heard the subject handled a thousand times; I had thought it exhausted long ago. Little did I suppose, that, in the wild woods of America, I was to meet with a man whose eloquence would give to this topic a new and more sublime pathos than I had ever before witnessed. As he descended from the pulpit, to distribute the mystic symbols, there was a peculiar, a more than human solemnity, in his air and manner, which made my blood run cold, and my whole frame to shiver. He then drew a picture of the sufferings of our Saviour; his trial before Pilate; his ascent up Calvary; his crucifixion, and his death. I knew the whole history; but never, until then, had I heard the circumstances so selected, so arranged, so coloured! It was all new; and I seemed to have heard it for the first time in my life. His enunciation was so deliberate, that his voice trembled on every syllable; and

every heart in the assembly trembled in unison. His peculiar phrases had that force of description, that the original scene appeared to be, at that moment, acting before our eyes. We saw the very faces of the Jews; the staring, frightful distortions of rage and malice. We saw the buffets. My soul kindled with a flame of indignation, and my hands were involuntarily and convulsively clenched. But when he came to touch the patience, the forgiving meekness of our Saviour: when he drew, to the life, his blessed eyes streaming in tears to heaven, his voice breathing to God a soft and gentle prayer of pardon on his enemies, "Father, forgive them, for they know not what they do:" The voice of the preacher, which had all along faltered, grew fainter and fainter, until, his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect is inconceivable. The whole house resounded with the mingled groans and sobs, and shrieks of the congregation. It was some time before the tumult had subsided so far as to permit him to proceed. Indeed, judging by the usual, but fallacious, standard of my own weakness, I began to feel very uneasy for the situation of the preacher. For I could not conceive how he would be able to let his audience down from the height to which he had wound them up, without impairing the dignity and solemnity of his subject, or, perhaps, shocking them by the abruptness of the fall. But, no: the descent was as beautiful and sublime, as the elevation had been rapid and enthusiastic. The first sentence, with which he broke the awful silence, was a quotation from Rousseau, "Socrates died like a philosopher, but Jesus Christ like a God!!!" I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before did I completely understand what Demosthenes meant by laying such stress upon *delivery*. You are to bring before you the venerable figure of the preacher, his blindness constantly recalling to your recollection old Homer, Ossian, and Milton, and associating, with his performance, the melancholy grandeur of their genius. You are to imagine you hear his slow, solemn, well-accented enunciation, and his voice of affecting, trembling melody: you are to remember the pitch of passion and enthusiasm to which the congregation were raised, and then the few minutes of portentous, death-like si-

lence which reigned throughout the house; the preacher, removing his white handkerchief from his aged face (even yet wet from the recent torrent of his tears) and slowly stretching forth the palsied hand which holds it, begins the sentence, "Socrates died like a philosopher," then pausing, raising his other hand, pressing them both, clasped together with warmth and energy to his breast, lifting his "sightless balls" to heaven, and pouring his soul into his tremulous voice, "but Jesus Christ.....like a God!" If he had been indeed and in truth an angel of light, the effect could scarcely have been more divine. Whatever I had been able to conceive of the sublimity of Massillon, or the force of Bourdaloue, had fallen far short of the power which I felt from the delivery of this simple sentence. The blood, which just before had rushed in a hurricane upon my brain, and, in the violence and agony of my feelings, had held my whole system in suspense, now ran back into my heart with a sensation I cannot describe, a kind of shuddering, delicious horror! The paroxysm of blended pity and indignation to which I had been transported, subsided into the deepest self-abasement, humility, and adoration. I had just been lacerated, and dissolved by sympathy for our Saviour as a fellow creature; but now, with fear and trembling, I adored him as...."a God."

If this description give you the impression that this incomparable minister had any thing of shallow, theatrical trick in his manner, it does him great injustice. I have never seen, in any other orator, such a union of simplicity and majesty. He has not a gesture, an attitude, or an accent, to which he does not seem forced by the sentiment which he is expressing. His mind is too serious, too earnest, too solicitous, and, at the same time, too dignified, to stoop to artifice. Although as far removed from ostentation as a man can be, yet it is clear from the train, the style, and substance of his thoughts, that he is not only a very polite scholar, but a man of profound erudition. I was forcibly struck with a short but beautiful character which he drew of our learned and amiable countryman, sir Robert Boyle: he spoke of him as if "his noble mind had, even before death, divested itself of all influence from his frail tabernacle of flesh;" and called him, in his peculiarly emphatic and impressive manner, "a pure intelligence..... the link between men and angels."

This man has been before my imagination almost ever since. A thousand times, as I rode along, I dropped the reins of my

bridle, stretched forth my hand, and tried to imitate his quotation from Rousseau; a thousand times I abandoned the attempt in despair, and felt persuaded that his peculiar manner and power arose from an energy of soul which nature could give, but which no human being could justly copy. In short, he seems to be altogether a being of a former age, or of a totally different nature from the rest of men. As I recal, at this moment, several of his awfully striking attitudes, the chilling tide with which my blood begins to pour along my arteries, reminds me of the emotions produced by the first sight of Gray's introductory picture to his Bard.

> On a rock, whose haughty brow
> Frowns o'er old Conway's foaming flood,
> Rob'd in the sable garb of woe,
> With haggard eyes the poet stood,
> Loose his beard, and hoary hair
> Stream'd like a meteor to the troubled air;
> And with a poet's hand, and prophet's fire,
> Struck the deep sorrows of his lyre.

Guess my surprise, when, on my arrival at Richmond, and mentioning the name of this man, I found not one person who had ever before heard of JAMES WADDELL!"

MAKING PEACE WITH GOD.

THERE are but few of the faithful ministers of Christ who have not, in sick chambers, been distressed with hearing the afflicted person, or his relatives, talk of his *making his peace with God*. This phrase may, no doubt, be used in a sense that is unexceptionable. But it is to be feared that such language is, for the most part, the offspring of ignorance and of pride, and the nourisher of presumption and deceit. An acquaintance with the sacred text will convince us that "they that are in the flesh cannot please God." He is ignorant of his own heart who knows not that its wickedness is desperate. The subject of spiritual illumination must confess that peace is made, not by the extorted and legal sorrows of a sinner, whose heart is governed by the dread of hell, nor by an abhorrence of transgression, but by the blood of the cross, sprinkled on the conscience by the hand of the Holy Spirit.

Man wishes to be the efficient of his own salvation. Wedded

to a system of works, the only terms he can comprehend or approve are *do* and *live*. Presuming on a capacity to pacify the wrath of God at pleasure, having made a few confessions, and read or heard or uttered a few formal petitions, himself and his mistaken relatives conclude the great transaction is done.

The only passage in the divine word, that I recollect, which appears to countenance such expressions, is in Isaiah xxvii. 5. "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." Without adducing the different senses divines have given to the text, it is wished that the following elegant translation by bishop Lowth may be compared with our version of the words and their connexion. The learned reader by consulting the notes of that excellent linguist, will discover the satisfactory reasons upon which the translation is founded.

Chap. xxvii. ver. 2. In that day
To the beloved vineyard sing ye a *responsive* song.
Jehovah. v. 3. It is I Jehovah that preserve her:
I will water her every moment;
I will take care of her by night;
And by day I will keep guard over her.
Vineyard. v. 4. I have no wall for my defence:
O that I had a fence of the thorn and brier.
Jehovah. Against them should I march in battle
I should burn them up together.
v. 5. Ah! let her rather take hold of my protection.
Vineyard. Let him make peace with me!
Peace let him make with me!
Jehovah. They that come from the root of Jacob shall flourish;
Israel shall bud forth,
And they shall fill the face of the world with fruit.

P.

QUERIES.

To all whom it may concern, a subscriber to your Magazine would beg leave to propose the following questions:

1st. Does the evening of the Lord's day form a part of that holy time which we are commanded to sanctify?

2d. Are concerts of sacred music, on that evening, consistent with, or a violation of the fourth commandment, which enjoins the sanctification of the Sabbath? Connected with this is another question, viz. Are such concerts devotional exercises or mere entertainments?

3d. Does it comport with the character of professing christians to attend such concerts on the Sabbath evening, in preference to going up to the house of God in company with his saints, or remaining at home for the religious instruction of their families, and the performance of other private duties?

4th. Have these concerts a tendency to cherish in youthful minds a reverence for the Sabbath, or, on the contrary, a tendency to nourish in them a gay, trifling disposition, so unsuitable for that holy day, and likewise to increase in them an indisposition (alas! too natural) for the serious and solemn duties of the sanctuary?

5th. Will these concerts shut the door against, or open it for, the introduction of concerts of a very different kind?

Finally, Is it the duty of serious christians to countenance or condemn these concerts?

FRAGMENTS.

When in the Old Testament, the word Lord is printed in capitals, it is ordinarily the translation of Jehovah; in lesser characters, it is the translation of Adon, which signifies a connecting and supporting ruler. BROWN.

The word Elohim doth never alone, and absolutely taken, signify false gods or idols, but only when it is joined with some other word discovering its application; as "*his* god," or "*their* gods," or the gods of this or that people; in which case it is rendered in the septuagint, sometimes (ειδωλον) an idol, sometimes (χειροποιητον) an idol made with hands, and sometimes (βδελυγμα) an abomination. OWEN.

There are four grand arguments for the truth of the Bible. The miracles it records; its prophecies; the excellency of its doctrines, and the character of its penmen.—The miracles flow from divine power, the prophecies from divine understanding, the excellent doctrine from divine goodness, and the virtues of the

courages me, "generations to come will rejoice in the harvest that grace ensures from the seed you are sowing." Who more than the christian missionary, may say "None of us *liveth* to himself, none of us dieth to himself." Oh! that I may live for my Saviour and my fellow creatures, and die, sealing my eternal obligations to him with my last breath. It is truly sowing *in tears* often; but this is our encouragement, the promise is not only to Whitfield converting thousands, but to the labourer whose present fruit is only *tears*. "He shall reap in joy."

I have lately been reduced to a state of great weakness and lassitude, so that I was prevented from engaging in active labours for some months; but a visit to Serampore, and the change of air have in a great measure restored me.

I rejoice that American christians have lately done *so much* for the cause of the translations here; and I hope it will not be a transient flame of zeal, for the expense of these translations will continue for some years to come. When accomplished—when the words of eternal life are translated and published in ten languages, will there not be joy on earth, will there not be joy in heaven?

I intreat my best love to Mrs. Staughton, and all your family, and all your church. My best love to dear captain Wickes if with you. I remain, reverend and dear sir, most affectionately yours.

IGN. FERNANDEZ.

Letter from the Rev. W. Carey to the Rev. W. Rogers, D. D.

Calcutta, Nov. 25, 1807.

My dear Brother,

I learn from captain Jones that the Bingham will sail in a day or two, and therefore write you a hasty line, intending to make amends, by a more circumstantial account of our affairs in my next.

We, my dear brother, have lately been in a very perilous situation. Government sent us a letter absolutely requiring us to remove our printing press to Calcutta, that it might be under the inspection of proper officers appointed by them for that purpose, and requiring us not to preach to the natives, distribute pamphlets, or do any thing which had a *tendency to convert* the natives. You may suppose that this caused us much distress, and occasioned many particular and special meetings for prayer; it did so, and the Lord heard and delivered us from all our fears.

The Danish governor was very firm; he assured us that he would not suffer the printing press to be removed by any nego-

tiation, and that if forcible measures were resorted to he would strike the flag and surrender himself a prisoner of war. We were, however, greatly distressed. The idea of a breach of amity between two nations, taking its rise from us, was a matter of deep concern; we therefore resolved to try all mild measures while we could. Myself, therefore, and brother Marshman requested a private audience with Lord Minto. We conversed with him freely upon the affairs of the mission. He treated us with much respect, and at our request gave us leave to present him with a private memorial upon the subject of the mission; which we did, and which was followed by a letter from government to us, revoking the order respecting the press, and recognising the circumstance of our distributing pamphlets through their dominions.

All this distress arose from a Persian translation of a Bengalee pamphlet, which contained a life of Mahummed, mostly extracted from the preliminary discourses to Sale's Koran, and followed by a few reasons why we did not believe the Koran to be of divine authority, or Mahummed to be a prophet of God. This pamphlet was put into the hands of a Mussulman, who took the shortest way of answering it; he showed it to his master, and he represented the matter to government, and occasioned us all the trouble and anxiety above mentioned.

Though deeply distressed, yet I felt a confidence in God that he would make all these trials turn out ultimately for the furtherance of the gospel; I trust this will indeed be the case. Accept my assurance of particular love, give the same to Mrs. Rogers, to Mr. Ralston and all other friends. I am, very affectionately, yours,

W. CAREY.

Letter from W. Carey to the Rev. Dr. Staughton.

Calcutta, Nov. 25, 1807.

My Dear Brother Staughton,

I have this day learned from captain Jones, that the Bingham will sail immediately, I therefore have written to Dr. Rogers a hasty letter giving an account of some of our troubles; as I am not fond of seeing others querulous or of being so myself, I shall give you an account of some of our bright-side circumstances.

Among the natives our success has lately been small, and gloomy things preponderate. We hear good tidings from one

penmen from divine purity. Thus christianity is built upon these four immovable pillars, the power, the understanding, the goodness and the purity of God.

The Bible must be the invention of good men or angels, of bad men or devils, or of God.

Of good men or angels it could not be the invention; these neither would nor could make a book and *lie* as they wrote, by adding thus saith the Lord, to their own inventions. It could not be the production of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to everlasting darkness.

I therefore draw this conclusion, THE BIBLE MUST BE FROM GOD." SIMPSON.

RELIGIOUS INTELLIGENCE.

Letter from Mr. Morrison, the Chinese missionary from the London society, to the Rev. Dr. Staughton.

Canton, Sept. 30, 1807.

REV. SIR,

AFTER a passage of one hundred and thirteen days from New-York I arrived at Macao roads on the fourth instant. Our dear Lord graciously preserved me and my companions on ship-board, amidst some heavy gales of wind in the Indian Ocean.

When on shore at the Island of Java, amongst the Malays, I observed that the impositions of the man Mahummed prevailed amongst them. I was led to wish that the believers on the western continent would send a missionary to Batavia, to declare amongst them the unsearchable riches of Christ. To Englishmen that post is inaccessible. Without the mosque, at Angir, in the straits of Sunda, is a pool in which the Malays wash their feet before they enter into the holy place: but of the blood of Jesus which cleanses polluted consciences, they know nothing.

The field of missionary labour in China is inconceivably extensive. O! when! when will the time come in which it may be said of the kingdoms of this world "they are become the kingdoms of our God?" Whatever the wish of the people of this country be, their ignorance, idolatry and superstition cry in the

most melting language, "come over and help!" The instances that have occurred during my short stay here of the grossest idolatry have been frequent.

My first object is to acquire the language, and in order to that, permission to reside here. I hope the Lord will ordain it so; but there is, according to human probability, much reason to fear it will be denied.

The Chinese are surprised that I have come hither, being neither captain, mate, supercargo, nor doctor. I was at first very much teazed by their inquiries and solicitations to purchase goods. They have not learned to call me any thing more than "the passenger."

I felt very much, a few days ago, for the priests of a very large temple of Foĕ, on an island opposite to the factories. Boys are initiated and trained up to the priesthood. The young men were very ignorant and simple. They asked if we had gods like theirs in America; if we burnt sweet scented wood to them, &c. When I said we had not two, three, or four "poo-sææt" gods, but only one, they were quite surprised. There are at this temple one hundred and sixty priests, and nearly the same number of idols, some of them fifteen or twenty feet high.

My best regards to Mrs. Staughton. Favour me with a line, and sometimes remember at the throne, him who is yours in the faith of our Lord Jesus.

ROBERT MORRISON.

TO THE SAME.

Serampore, 16th Nov. 1807.

REVEREND AND DEAR SIR,

YOUR very obliging letter, dated 18th November 1806, gave me great pleasure, and I owe you many thanks for it. How different is christian love from all other affections. The love of Christ constrains us and draws our hearts together; though we have never seen each other in the flesh, and never may; this sacred binding principle unites us and makes us hail the day when we shall see and be with each other to part no more.

I am placed over a small church at Dinagepore, and have lately had two persons added to it, and I hope for another shortly; but ours is a day of small very small things. What you say en-

presbytery, and then but few attended to hear the word; nor were these generally, willing to do any thing towards supporting the gospel. A more gloomy prospect is rarely seen in any of our congregations, yet at this time, a small number who resided here cleaved to God, and acted with kindness and liberality towards the gospel ministers who supplied them and laboured for the salvation of souls As I soon found that a number became deeply impressed with eternal things, some plan appeared necessary to help those heavy-laden souls, and to fan the heavenly flame which God had been pleased to enkindle among them. Nothing appeared more likely to promote my views than establishing meetings for prayer. With this in view, I visited the elders of the church, to cherish in them the hope that God was about to pour out of his Spirit upon them, and to convince them, that it was their duty to unite in prayer to him for the blessing they so much needed.

With some labour and perseverance, I got the consent of all the elders to make an attempt to establish meetings for prayer; and I then published a meeting for this and other religious exercises, to take place on the next Lord's day, subjoining an exhortation to influence the congregation to give their attendance. At the same time a promise was made, that, on condition they would continue to support these meetings, I would, providence permitting, preach for them three or four days in each month from that time until the next spring.

On the next Lord's day, a goodly number met for the most pleasing of all employments, that of worshipping God. The zeal of the pious at this meeting was much augmented. From this era, the aspect of things happily changed for the better, and in less than one month meetings were multiplied and thronged. Their hopes were raised that the time to favour them was come, nor were their expectations disappointed. God even exceeded their hopes, in displaying his sovereign power in the salvation of man. In evidence of this, a number have left this world in the full assurance of faith, who were some of the first fruits of this revival. A spirit of prayer and supplication was poured out on this church, which has not only continued but increased, from that time to the present.

According to promise, they were visited once in each month. In February following many were added to the church; and if we may form a judgment from what we have seen in their lives, they

were "of such as shall be saved." In the spring following I became their pastor, and was happy in seeing the pleasure of the Lord prosper among his people. Sinners were awakened and many hopefully converted to God.

This effusion of the spirit was like "the dew on the mountains of Zion, where God commanded his blessing, even life for ever more." Nothing of bodily exercises was seen, except in three cases; one was a man who came to church in great wrath against me for receiving his wife into the church on this day, for it was a sacramental season. He had not been there for a long time before God laid his hand upon him. The trembling of Felix seized him, insomuch that he shook the seats where he sat. Since that time he has obtained a hope, and seems to be an "Israelite indeed." The second case was that of a young man, but it produced no out-cry nor noise, nor did the congregation in general seem to be much affected by it. The third was the case of a young woman of about twenty-two years of age. When this happened, the assembly through the time of sermon were as solemn as death, and as still as the grave. After the benediction was pronounced, the people began to go out of the house, but this woman finding her strength gone, cried "Lord have mercy on me." The cry seemed to be felt by all present. After some time, she who uttered it became a pattern of piety. With these exceptions, nothing characterized this awakening except the change seen in the lives of its subjects.

Within five years one hundred and twenty were admitted to church privileges, and not more than two or three have ceased to "adorn the doctrine of God their Saviour."

To be concluded in our next.

Extract of a letter, dated March 6, 1808, to the Rev. J. J. Janeway, from the Rev. Mr. Huntington, pastor of a congregation in Litchfield, Connecticut.

THE Lord's dealings with this people have been truly wonderful! To give you a circumstantial narrative would far exceed the bounds of this sheet; and it may be the less necessary, as it may, perhaps, appear in the Connecticut Evangelical Magazine.

This Sabbath, a communion season, has been a very refreshing day to my soul, and, I believe I may say, to all the friends of God among us. On this day thirty-eight were added to the church in this place; most of whom have, we hope, been, within a few months past, united to the Lord. On this day, we have seen per-

place about a hundred miles off; but near us see very little to encourage. Among the Europeans in Calcutta; the Lord has been working and our prospects are greatly improved. I have reason also to believe that one Armenian is converted. We have raised the shell of our place of worship, which including the portico is seventy feet square.

To-morrow my son Felix, and brother Chater, with their wives and children sail for Rangoon; their baggage has been for some time on board the ship, but they have been detained by an embargo; O may God make them the instruments of abundant good to that dark country! in which the gospel of salvation by the blood of Christ has never yet been published to the natives, unless we admit that some of the Roman Catholic mission may have done it. We hope soon to set up three more missionary stations; the death of a much respected friend up the country has led to some steps which will probably end in the settling of a brother there: we think of trying immediately also to send one to Oorissa, and another to Chitagung. I hope no obstacles may arise to prevent these arrangements from taking place. Brother Fernandez has just left us, he has been down for the benefit of his health, which I am happy to say, is in a great measure re-established. Brother Chamberlaine is at Cutwa, labouring with all his might in the work of the Lord! both he and brother Fernandez have seals to their ministry.

The printing of the first volume of the Bible in Bengalee is now finished, and that of the second which will contain the historical books from Joshua to Esther (inclusive) is begun. If I can see this finished and a second edition of the Pentateuch, I shall feel easy about the Bengalee Bible; the translation will undoubtedly admit of further improvements, but they will be inconsiderable when compared with the bulk of the work.

The Sangskrit New Testament is printed to the middle of the Acts of the apostles. That in the Oorissa language to the middle of John's gospel. In Mahratta and Hindoosthanee Matthew is nearly finished, and the printing of it in the Gujarattee is begun. We had begun printing the Persian New Testament, but a converted Mussulman (convinced of the falsehood of Mahummedanism by reading the Koran) Mr. Nathaniel Sabot, an Arabian, one of Mahummed's own family, who has resided several years in Persia, coming to Serampore, the printing of Persian was deferred until

he could revise, and correct it. He is now with Mr. Martyn an Evangelical clergyman, who is with all his soul labouring in the Persian translation. Five other translations are carrying on; but the printing must be delayed until we can cast types in the characters, which, though we have constantly four or five letter founders at work, will require time. I hope our gracious God will carry us through the whole.

I must conclude by assuring you that you and my American brethren are frequently remembered by me in my poor addresses to the throne of mercy; give my christian love to all who feel interested in our concerns, particularly to Mrs. Staughton, and to Mr. and Mrs. Ralston. Yours affectionately,

W. CAREY.

The following narrative of a revival of religion, in a letter from the reverend John Clark to his friend in this city, we insert with pleasure; and we invite similar communications from all who may have it in their power to make them.

According to promise, I now send you for the use of the Evangelical Intelligencer, a concise history of the late revival of religion in the presbyterian church of Pleasant Valley, in the state of New-York.

Some time in the month of June 1799, for the first time I made a visit to this church. It was then in a miserable situation indeed, without a minister, in debt, and without any revenue to liquidate it, or any human prospects of a change for the better. The spirits of the people were broken, and unanimity all but gone, as few could be found among them who had any respect for the power of religion, or zeal for God and his glory. In October of the same year, I spent three weeks with them. Beside preaching twice on each Lord's day, I delivered a number of sermons in private houses; the word preached seemed to be owned of God; and many were awakened to a sight and sense of their guilt and danger. Some in this condition opened their minds to me, to know what they should do to be saved. At the same time they were desirous to obtain a gospel minister to instruct them in the way of salvation; and break to their souls the bread of life.

For some time previous to this period, there had been neither meetings for prayer nor for any other religious exercises, excepting when supplies preached in the congregation by order of

sons of all ages from fifteen to eighty, of both sexes, of different conditions and circumstances in life, and of different nations, the high and the low, the rich and the poor, the learned and the unlearned, black and white; all coming forward upon the same floor as brethren, publicly to testify to a surrounding world that they intend henceforth to be considered as being on the Lord's side.

Nearly if not quite one hundred (I have not my records by me) have, within about four months past, made a profession of religion. Of these about one half are in the morning of life. Probably as many more as the whole number just mentioned, have a hope that they have been recently introduced into a state of favour with God, who are only waiting to gain further evidence to themselves, and to give satisfactory evidence to others of their sincerity, in order to their coming forward. A great number are still under deep conviction of sin, without any hope of reconciliation; and glory be to God, his good Spirit is, we hope, still among us, daily increasing the number both of the convicted and converted.

But a short time since I could look around upon this congregation, of which I am the unworthy minister, and not see one among the young people who I had any reason to suppose was experimentally acquainted with religion, or had any just concern for his soul. But now I behold numbers of this age relinquishing cheerfully the pride, the pleasures, the friendships of the world, for Christ, and flying into his blessed arms as *clouds and as doves to their windows*. O, my brother, how animating, how delightful, how glorious to minister to a people, where the Spirit of God is present to carry home the truths to the hearts of them who hear. Pray, my brother, pray fervently, and call upon the dear people of God to pray with you. When, like that of Moses, the hand of prayer is up, Israel will, through the strength of Israel's God, prevail. Besides numerous other meetings, both stated and occasional, we have weekly prayer meetings of the church, and they have usually been heavenly seasons. God will be inquired of by his people for those blessings which they need and wish.

The following plan for the establishment of Praying Societies, has been printed and distributed in the city. We recommend it to the serious attention of our readers.

1st. The special object of these societies is the offering up of united prayer to God for a blessing on the ministry of the gospel

of Christ his Son, in that church to which the members of them belong. But, although this is to be considered as the special object, yet it will be proper to present supplications in behalf of other churches, and for the church universal.

2d. The time of meeting should be in the morning, or, if more convenient to any, in the afternoon of the Lord's day, previously to the commencement of public worship; so that an hour, or an half hour may be spent in this exercise.

3d. The number of members in each society should be small; because it will be more convenient for a few to assemble, and more freedom will be enjoyed by the members who may be familiar friends. Two will be sufficient for a beginning; the Saviour's promise is, "Where two or three are gathered together in my name, there am I in the midst of them." When any society shall have increased to eight or ten, it will be expedient to divide it; for, by this means, the number of praying persons will be increasing, inasmuch as each division may attract others to itself.

4th. It has been mentioned that the special object of these societies is the offering up of prayer to God. But it may be advisable and profitable to diversify the exercise by reading a portion of sacred scripture, by conversation on religious truth, and by singing psalms and hymns.

5th. Let it be agreed by the members to retire, at two o'clock, on the Sabbath, to their chambers, and there to meet each other at the throne of grace, in renewing their supplications for the same great objects, and for a blessing on the praying society to which they belong, and on all similiar societies in whatever part of our country they may have been formed. Here those christians whose circumstances will not permit them to leave their houses before the commencement of public worship, have an opportunity for acting in concert with their fellow saints.

6th. Let males and females form distinct associations.

7th. Should any prefer, on account of convenience, to meet on Saturday evening, the societies may be composed of a larger number; but let it be remembered that as the number increases the freedom which should prevail in them is proportionably diminished, and temptations of a particular kind may begin to work.

Permit us now very briefly to enforce and encourage the adoption of this plan.

Every blessing bestowed on the church of Christ, is the fruit of an absolute promise. Does God say to Zion, "Arise, shine, for thy light is come!" Does he send down the effusion of his Holy Spirit on a particular part of his church? Does he render successful the administration of his word and ordinances in any individual congregation? It is because he hath promised to his Son our Saviour, that he "shall see of the travail of his soul and shall be satisfied." Still, however, it is our duty, in a humble manner, and with believing confidence in the faithfulness of God to put him in remembrance of his promises, and plead with him to fulfil them. Between prayer and the bestowment of promised blessings, he hath wisely established a special connexion; so that the church has no reason to hope for the effusion of his Spirit, and the spread of his gospel, unless she send up her fervent and united supplications; and, on the other hand, when her children are pressing and importunate in their addresses to the throne of grace, she may rejoice, for prosperity draws nigh.

To convince us how powerful is prayer, numerous instances of its remarkable success are recorded. The pious mind conversant with the holy scriptures, will readily recollect the signal efficacy of the prayers of Abraham, Moses, Samuel, David, Hezekiah, Elias, and a long train of other saints; and, from the recollection of it, will become more convinced that "the effectual fervent prayer of a righteous man availeth much."

If recent instances of special answers to prayer were required to prove its continued efficacy, it would be easy to produce them. In that very house which was opened in a certain town to receive a praying society, a remarkable awakening commenced; and in the neighbouring town began, manifestly in answer to prayer, a still more glorious work of God. Indeed we may safely say that the various revivals of religion in our country, are the fruits of prayer.

Having, then, such great encouragement, accede, christians, to this plan, and unite together in offering fervent supplications to a gracious God for a revival of religion in the church and congregation to which you belong. Make the experiment, and see if God will not send down a special blessing.

Christian reader, art thou unwilling to share in the honour and happiness of being instrumental, by thy prayers, in procuring a revival of religion in the congregation of which thou art a member?

OBITUARY.

On Tuesday, January 10, 1808, departed this life Miss Ann Smith, of Philadelphia, in the thirty-second year of her age.

Almost from infant age it seemed to be the prevailing desire of this excellent woman to serve and honour her Creator. It was however, during the last ten years of her life, that her piety became particularly exemplary and conspicuous.

Possessing a sound understanding, an improved mind, and a correct judgment, she did not embrace any system of religious opinions, without carefully examining their tendency and effects. She therefore became, in a remarkable degree, well instructed and established in the genuine doctrines and truths of the gospel; while her own conduct and deportment exhibited a striking evidence of their divine power. The rare and heavenly graces of humility, meekness and charity, shed their mild and sweet influence on all her intercourse with society. In the characters of a child, a sister, and a friend her excellence was peculiar, and exhibited the temper of a real christian in its most lovely and attractive form. From nature, indeed, she possessed great mildness of disposition; and this, united with gentleness of manners and an uncommon share of prudence and discretion, was calculated to rank her among the most amiable of her sex.

But no endowments of nature, nor attainments of education, superseded, in her opinion, the necessity of a supernatural power to renew and sanctify the human heart. No person was more sensible than she, and none more ready to inculcate the truth, that every son and daughter of Adam must be "renewed in the temper of their mind" before they can truly love God, or be in friendship with him. She ascribed every good thought, every holy desire, every devout affection, to the efficacious influence of divine grace. The atonement and righteousness of the Lord Jesus Christ was the only meritorious ground of her hope of acceptance with God. But as this foundation is sure and stedfast, and she had firmly built upon it, so her peace and comfort, through life and in death, were abiding and uniform.

A sense of indebtedness to God and of humble gratitude to her Redeemer, rendered her eminently active and zealous in promoting, to the utmost of her power, his glory and the salvation of

immortal souls. Her labours of love, her fervent prayers, her pious instructions, will long be remembered by many of her friends and acquaintance, with a mournful pleasure. In a particular manner was that church with which she was connected dear to her heart. Under the ministry of one of its pastors, she first became experimentally acquainted with divine truth. And although all the sincere disciples of Christ shared in her affection and esteem, yet the remembrance of those circumstances in which she first made a solemn dedication of herself to God, and publicly professed her attachment to her Redeemer, and a lively impression of the privileges and blessings which she enjoyed in her connexion with this christian society, bound her to it by the tenderest ties. Here, indeed, her loss is most sensibly felt; and her former religious associates are sometimes ready to wonder at the mysterious dispensation, which so early removed her from a sphere of so much usefulness as that which she filled. She had been actively instrumental in the establishment and support of two institutions of a pious and charitable kind. The first was a weekly society for religious conference and prayer, among a select number of her own sex. The second was a school for the instruction of poor female children, which the society to which she belonged, in concert with another of the same kind in an adjoining congregation, planned and superintended; and in which about eighty children, who might otherwise have been the victims of ignorance and vice, were taught the principles of knowledge and of the christian religion.* She was happily formed to take a leading part in the concerns of both these institutions. She had the time, the talents, the piety and the disposition, which such a part demanded, and she most cheerfully devoted them all to the service. These institutions seemed to be among her dearest earthly objects, and to all who were connected with her in them her memory will ever be precious. But the Saviour saw that she had finished the work he had given her to do, and called her to receive the gracious award of "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Her hopes and wishes had long anticipated the happy period when she should be translated to the kingdom of God above. A

* This institution is still continued, and in a flourishing state. It is supported by a small annual subscription, and by the donations of those who choose to patronise it.

very few months before her dissolution, she thus expressed herself, speaking of the last communion at which she was ever present: "The subject on which we meditated, was heaven and its blessed society. God was pleased to elevate my affections and my heart longed to be with them. Since then I have been enabled to trust in the Lord, and to hope and believe that my soul shall be "kept by almighty power, through faith unto salvation," and to say with humble confidence, that "I know in whom I have believed." My heavenly Father has been pleased to visit me with a lingering and threatening disease. Perhaps my race is nearly run. Perhaps I shall no more take my seat at his earthly table. Often has my soul longed to depart, to be delivered from all sin, and to be admitted into the presence of that Saviour whom I have loved. I know that I am vile and sinful; yet, on the terms of the gospel, viewing the plan of redemption as complete, the merits of Jesus as infinite, the covenant of grace as unchangeable, and humbly trusting that I have been enabled to commit my soul into the hands of my Redeemer, I dare indulge the pleasing hope that I shall be ready when my Lord comes."

Thus serene and composed was she enabled to meet the king of terrors. And although she did not in her last moments possess those vivid views of faith, which may be said almost to amount to vision, she exhibited, during a long and distressing illness, and to the latest period of her life, the most exemplary patience, the most entire resignation, and an unshaken hope and confidence in her God and Saviour. "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

POETRY.

Mr. Editor,

Last month I sent you a hymn on "the tares and wheat," selected from some manuscripts of a lady lately dead. Her surviving husband had put them into my hand for perusal. I then supposed they were entirely her own composition. I have since found that they are partly original and partly selected, and that the hymn I sent you was not hers. Your goodness will consider the mistake as corrected, and accept this apology for the oversight. In the

following you have not the production of Mr. Newton, but her own, with the exception of some trifling corrections.

Yours sincerely, A SUBSCRIBER.

A HYMN.

YOUTH AND DEATH.

Beauty and youth must victims fall
To Death's all conquering power;
On them the monarch 's seen to call
In an unlook'd for hour.

Not all this busy world contains
Can force my longer stay;
Tears of relations drop in vain
When I am call'd away.

Then may my spirit happy be,
In Christ the Saviour found;
And fly his beaming face to see,
Where pleasure has no bound.

May grace divine my soul prepare,
For the fair realms above;
And may each holy foretaste here
Awaken praise and love. S. E.

DEVOUT DESIRES.

Sweet Jesus, grant me this request,
Now with thy blessings to be blest;
O let thy goodness bind my heart
Close to thee, never to depart.

Fashion me like thy servants, Lord,
Lead by thy spirit and thy word;
And more than conqueror may I be
O'er all the powers of hell, through thee. S.E.

A DIALOGUE. Ecclesiastes xii. 2—7.

PRIDE AND TIME.

Pride. Say, hoary Time, should I be grave *so soon?*
I now enjoy the stars, the sun, the moon!

Time. Ah, foolish child! while Wisdom lectures, hark!
On thee the lights of heav'n will all grow dark.

Pride. But pain and sickness cloud no more the scene,
Cheer'd is my landscape and my sky serene.

Time. Yet when thou shalt the vale of years attain
Clouds shall succeed to clouds and rain to rain.

Pride. As yet these feet, these arms my aims befriend,
Rapid for flight, or nervous to defend.

Time. Disease or age shall see that vigour low,
Thy keepers tremble and thy strong men bow.

Pride. Suspend thy gravity and try to please,
Dentist ne'er touch'd such iv'ry teeth as these.

Time. Please thee I cannot, Pride; nay, cease to flout,
Tis mine to rot or draw those grinders out.

Pride. Tis thine, I learn, to pass each beauty by,
Blind to the heav'n-set, speaking, rolling eye.

Time. Inlet of folly! all its varied pow'r
Darkness shall cover and the worm devour.

Pride. With suns descending and with bright'ning dawns,
The streets I'll trim and frolic o'er the lawns;
Lovers of mirthful chorus, yours I'll join,
With voice, ten thousand have pronounc'd divine.

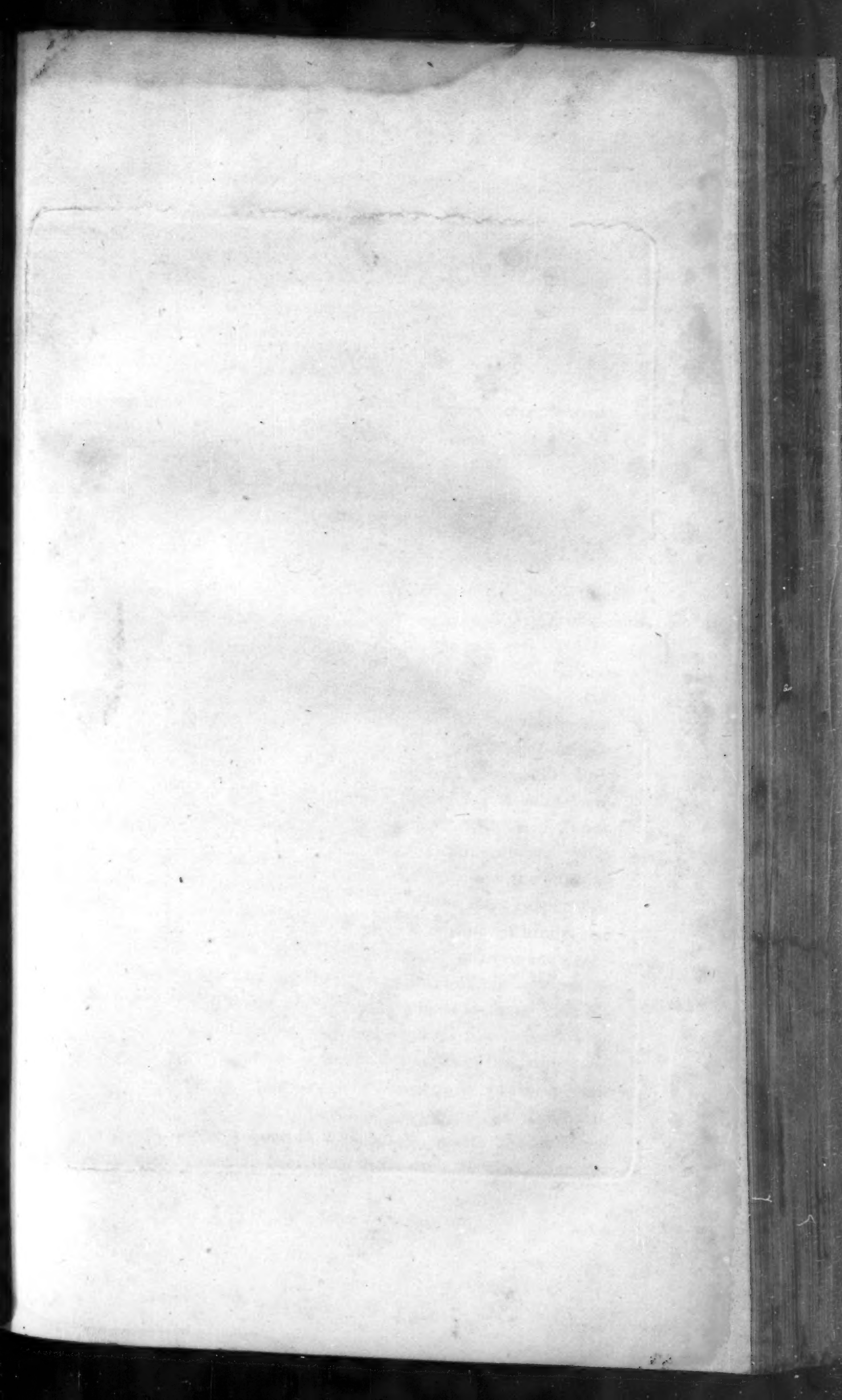
Time. Thy doors shall soon be shut, and thou be seen,
Sad on the chair—stretch'd on the couch, within;
Then shall the broken horn, or loosén'd chord,
More music than thy scrannel voice afford.

Pride. Time, thou art harsh, thy strain my spirit shocks,
Canst thou o'erlook these beauteous, Grecian locks?

Time. I mark them well, and wait till o'er thy head
The whitening almond all its blossoms spread.

Pride. From life's deep well I consolation draw!

Time. To pour in what? Thy cistern has a flaw;
Thy bowl has sunk; thy wheel revolves no more;
Thy pitcher's broken; life with thee is o'er.



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